

FAMILIES

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**A Canadian Voluntary Aid Detachment Ambulance Driver at the front, May 1917.
(Courtesy of Library and Archives Canada).**

See Coral's Corner to learn more about the Voluntary Aid Detachment!

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From the Editor



Heather McTavish Taylor,
Managing Editor

I have just spent the last two days going through boxes of my dad's things; he passed away in early September this year. Despite his knowing that I am totally into genealogy, he never shared the contents of these boxes with me. He begrudgingly spit into a few tubes at my request, but he never liked to talk about his past, to share his personal or family history with me. As I rummaged through the materials, I was amazed at the massive scrapbook that my grandmother had kept for my father. She had meticulously cut out dozens of newspaper articles about his sporting awards, she kept every single report card and all of his Royal Conservatory of Music diplomas all the way up through grade 8 piano. It is a gift to be able to wade through all of this and get a glimpse into the life that he never shared with me. While I cannot ask my father any questions about his life now, I can share what I have found with my sisters, who are eager to learn more.

All of this has got me thinking about how powerful sharing can be, especially as we genealogists seek to find the stories of our ancestors. Last week, I was

giving a talk and sharing some of the more illustrious stories of some of my ancestors. Amongst other things, I talked about my great-grandfather who had led a cycling platoon through enemy fire during WWI; and about my 3x great-grandfather who had "chased Bonaparte across the sea" and then returned to a small village in Ireland to find his mother's hair had turned

◆————◆
It feels good to be out again,
talking to fellow family
historians, sharing time and
stories and making
connections.
◆————◆

white from all the worry. Sharing these stories felt liberating and I was so pleased that in the days following, another OGS member and SIG chair, reached out to me to let me know how we are connected. Turns out that her ancestors were also cyclists during the war and some of her other ancestors had emigrated to Ontario from the same small village in Ireland. The sharing of my stories has led to a new connection!

It feels good to be out again, talking to fellow family historians, sharing time and stories and making connections. I am thinking ahead now to the 2024 OGS Conference that is being planned in June. It's the first time that we can get together in person since 2019. In some ways, five years seems to have passed so quickly and in others, it feels like it has been way too long. I know now that I have profoundly missed connecting with others and sharing all the ups and downs of our shared passion for genealogy. I cannot wait to get together with everyone again in June and I hope to connect with many of you there!

Heather

Heather

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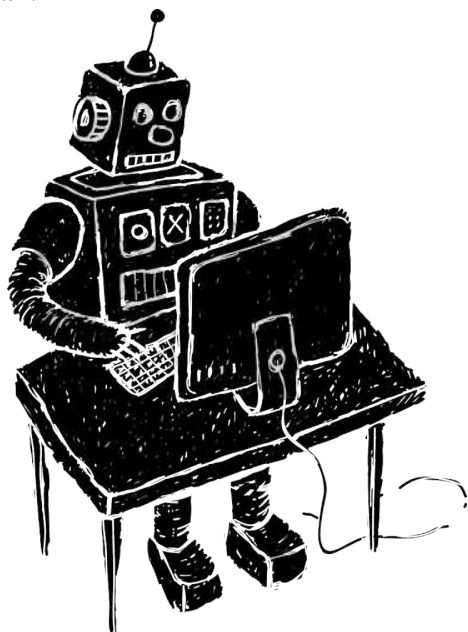
Doing Genealogy with ChatGPT

Drew von Hasselbach

Drew von Hasselbach, a journalist and lawyer living in Toronto, has been doing genealogy for more than three decades and received his PLCGS from the National Institute of Genealogical Studies in October 2022. He, for one, salutes our robot overlords.

You've probably been hearing a lot about Artificial Intelligence lately, or simply AI, and what you've been learning likely ranges from scary to terrifying. There are indeed some dark sides to the technology, and the fear is rational – I am personally worried about how some people have harnessed the technology to mimic the voices and images of living people. Yet when it comes to genealogy, I think there's a fair shot that AI could turn out to be just as much of a game-changer for genealogists as the onset of DNA tests or the arrival of online search services.

I've been using the AI platform ChatGPT (chat.openai.com) quite regularly now for both my genealogy and work projects. As a time-saving tool, it can instantly take care of monotonous tasks that I would never have had the time or patience to tackle myself. And with its deep processing abilities, it can serve as your personal virtual assistant, helping you better organize your research priorities. On top of that, it's just very easy to use. The "intelligence" in part refers to the system's ability to let you state your queries in plain language, just as you might if dealing with a human.



To show you what I mean, what I'm presenting here are five actual examples of ways I've turned to ChatGPT to help with specific tasks. Looking over my own list, I see there are three ways in which the technology shines: it helps you summarize data; it helps you brainstorm research plans; and it helps you condense or improve your writing.

Family name variations

I have a great-grandmother whose surname was "Buchholz," but I've come across countless spelling variations of that name. I asked ChatGPT to provide me with some examples, and it instantly replied with a very good list – Buchholtz, Bucholtz, Bucholz, Buckholtz, Buckholz, Buckoltz – that I was able to use for further searches.

Summarizing articles

I do a lot of research using old newspaper articles, and often in languages other than English. If you can locate a plain text version of the article, you can ask ChatGPT to sweep through the article and give you a list of all the proper names or place names found in the text. For one project, I located a lengthy article published in an Austrian newspaper in 1907 about the collapse of a church tower under construction. It was a long and complicated piece – while I can read German, I'm not versed in Austrian masonry techniques – so I wasn't sure I wanted to tackle the entire thing without first confirming that the incident impacted a family member. I asked ChatGPT to provide me with a brief summary of the article in English and also to provide me with a list of all the people and places mentioned in the article. I dropped the text in ChatGPT and had the summary and the lists of names and places in seconds – and yes, it was indeed an article I wanted to delve into further.

Generating source citations

Anyone working toward the Genealogical Proof Standard will understand the importance and significance of source citations. If you've written an article or a report, you can ask ChatGPT to sweep through the text and recommend which bits should be footnoted. The other thing it can do is automatically convert any HTML links to source citations according to your choice of format, such as the *MLA Style Manual* or the *Chicago Manual of Style*. By the way, if you're preparing a report or text that contains a lot of hyperlinks, you can also ask ChatGPT to sweep through the text and flag any dead links for you.

Date calculation and other forms of genealogical math

You will absolutely fall in love with ChatGPT when it comes to crunching numbers. It's a wonderful way to calculate birthdates using the ages reported on death or burial records. I know that existing sites, such as timeanddate.com, can crunch that out for you, but there's something to be said about the simplicity of asking ChatGPT the request in plain language and getting an instant result.

You can also use it to convert archaic measurements like chains and links to units you might be more comfortable with, such as feet or meters, and lesser-known dating systems into formats that are easier for us to recognize. For example, if you're looking at a parish record for marriage banns and the pastor has recorded that the first banns were issued on the 18th Sunday after Pentecost in 1819, you can simply ask ChatGPT to calculate that for you. Not only will you instantly learn that it was 19 September 1819, but the system will also explain the methodology it used to

generate that response.

Organizing your research notes or interview transcripts

This is where ChatGPT can be at its most powerful. If you have a jumble of research notes or a long interview transcript, you can drop them into ChatGPT and ask the system to spit out a timeline or even translate your notes into a narrative report. Your success at this will depend on the quality of the information going into the chat, but if you take care to ensure you've added correct dates and spellings, the resulting timeline will be fairly accurate.

As for converting interview transcripts into a narrative report, it's been my experience that the system does a very good job of summarizing the material in a way that identifies the most interesting information and locates it near the top. As for the writing itself, I find that ChatGPT can overdo it a bit; to my mind, it reads like the sort of thing that might appeal to someone who likes four sugars in a cup of coffee. But the time saved here lies not in the writing, but in the organization.

Conclusion

There is much I haven't touched on, but that I think will eventually emerge as common AI genealogical applications. I have experimented with dropping narrative family stories into ChatGPT and asking the system to draw diagrams of what the family tree should look like. The end results usually miss the mark, but we are talking about a technology that is only just starting to come together. At this point, the system can already perform an incredible number of tasks. The real limitation, in fact, is merely in taxing our imaginations to figure out how best to use it.



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Essex Branch Cemetery Team Wins Heritage Award Pat Clancy

Since August 2019 the Cemetery Team of the Essex Branch, OGS, has been at work photographing and transcribing markers at the historic 159-year-old Windsor Grove Cemetery, which covers approximately 14 acres within the city of Windsor, Ontario. It is this work, plus the extra steps the team undertook, which have resulted in it being recognized by the City of Windsor with the 2023 Built Heritage Award for having “significantly contributed to the heritage preservation of Windsor.”

Every week from May to November the team gathers to photograph markers. This involves trimming to make the inscription visible for photographs. Due to the age of the cemetery many markers are difficult or illegible to read. Early research was done to identify safe techniques and products that would clean them, yet “do no harm.” Gentle Orvus soap and water is the first line of offence, followed by D2 if needed for mold, lichen, etc. and to prevent growth in the future.

Large gaps between markers, or a large marker with just a surname, led volunteers to think that there should be other markers nearby. The team then probes with metal rods. Most weeks several of these buried markers are discovered, some only an inch or two down, others much deeper. If feasible, the team carefully works to bring them back up to the surface and clean them to uncover the information. Many cemetery records have been destroyed in past fires and/or floods, so the retrieval of the markers is important, as this may be the only record of the exact location of the individual. In some sections, the team was fortunate to have access to old cemetery maps which indicate the surname of the plot owner. This can assist in locating and reading illegible markers.

In 2022, the team hosted 150 attendees for Doors Open at Windsor Grove, highlighting 12 individuals interred there. This was a first for both the team and the cemetery, and on the self-guided tours visitors were able to learn about notable individuals and their connection to Windsor.

The branch has an online database of over 20,000 names, compiled from a variety of sources, of individuals interred in Windsor Grove. As an additional step to their work, volunteers are now cross-checking markers photographed against the database, and additions or edits are being made to the database. It continues to grow, and the work will continue for many years, “Preserving History One Stone at a Time.”

If you are interested in volunteering, we would love to see you. Training is provided. Contact Pat at pat.clancy@ogs.on.ca.



The Great Schism: Early Trouble Among the German Lutheran Pioneers in the Upper Ottawa Valley

Robbie Gorr

Robbie Gorr is an amateur genealogist and historian who continues to enjoy the thrill of the search, the exhilaration of discovery and, of course, writing about his research and experiences.

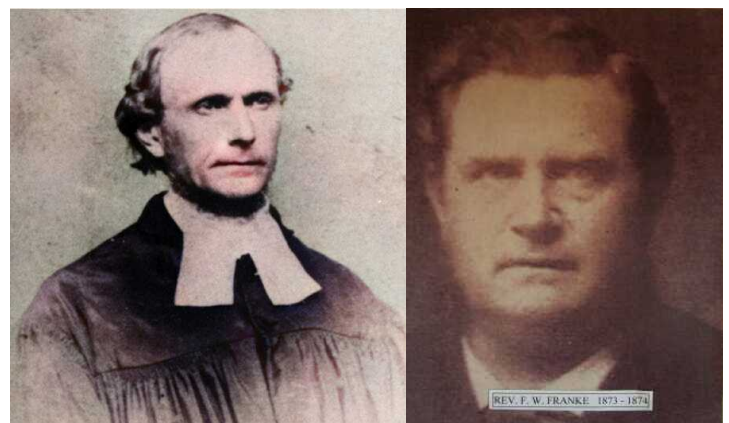
Keyword Surnames: Backeberg, Ehinger, Franke, Gerndt, Hammel, Harms, Lisk, Schultze

Keyword Places: Algona Township, Alice Township, Denbigh, Fort Wayne, Germany, Grattan Township, Hannover, Hermannsburg, Locksley, Lower Saxony, Middleton Township, Norfolk County, Ohio, Renfrew, Salamonia, Upper Ottawa Valley, Van Wert County, Wilberforce Township

The eminent Lutheran missionary Rev. Hermann Gerndt toiled alone among the German pioneer settlers in the wilderness of the Upper Ottawa Valley for eight years before the Synod sent relief in the person of Rev. Friedrich Franke.[1] This energetic young man, in his first posting as an ordained minister, became a supportive assistant and engendered enough confidence in his mentor that the older man felt assured, after almost a year, with entrusting his flock to his successor. But Pastor Gerndt could not have foreseen the momentous events that occurred in the months following his departure or the strife and contention that Franke would generate among the congregations that Gerndt had so painstakingly founded. It became a rift not only between doctrines and church organizations but also a breach of the very social fabric of the settlers' lives that would create a legacy of dissension, discord and separation for the next one hundred years. Little wonder it was sometimes referred to as "the Great Schism".

German settlers, encouraged by government recruiting agents, began arriving in the Upper Ottawa Valley in 1858. By 1861 their numbers had reached almost a thousand. Having no Lutheran church available to them in this new land, many attended established Protestant

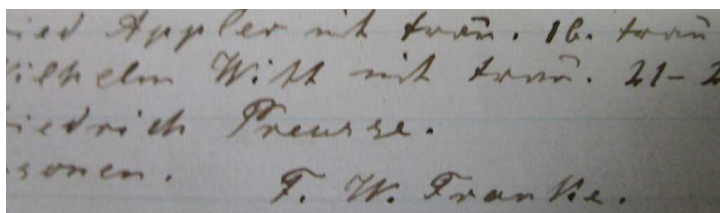
churches like the Anglican, Presbyterian and Methodist or made do with lay men of their own faith. After the formation of the Evangelical Lutheran Synod of Canada in 1861, a request was made to send a Lutheran minister among the settlers and Rev. Hermann Gerndt was sent that same year to this mission[2]. He laboured under privation and with great difficulty to travel throughout the Valley, bringing the German pioneers their own religion in their own language. In spite of other German missionaries arriving soon afterward in the same area[3], he organized nine Lutheran congregations of worship and held regular services in several mission centres. Each passing year brought more settlers to the area and after eight years working alone, the middle-aged pastor was finding the continuous travel and spiritual care of a couple of thousand souls burdensome. The Synod, recognizing the need for another pastor to assist Gerndt in his mission, sent a young, recently ordained and newly arrived pastor to his aid.



Above: Rev. Hermann Gerndt (1821-1905) (left), the founding Lutheran missionary among the German settlers in the Upper Ottawa Valley, and his controversial assistant Rev. Friedrich Franke (1841-1915) (right) [Photos from the author's collection].

Friedrich Wilhelm Franke had been born on 24 March 1841 in Uetze, a municipality comprised of nine villages near the town of Burgdorf in the district of Hannover in Lower Saxony, the youngest child of Heinrich Franke and his first wife. He received his education at Hermannsburg, a mission school of strict morals and adherence to Lutheran doctrine, to which he would retain close ties and which would ultimately influence his future decisions and life choices. Following graduation from Hermannsburg and his ordination, he was sent to Canada where he reported to the Lutheran Synod there. The arrival of the energetic and idealistic twenty-eight-year-old man coincided with the Synod's search for a suitable assistant to Rev. Gerndt in his mission in the Upper Ottawa Valley and so the inexperienced young man was sent to fill the position.

Franke arrived in the Upper Ottawa Valley in the late autumn of 1869. He is recorded as receiving communion on the last day of October with Rev. Gerndt and his wife at St. Paul's, the mission centre of the region, located at Locksley in Alice Township.[4] It was likely that he was also living with them in the parsonage there next to the church. His first official duty recorded in the mission parish records was a baptism in Wilberforce Township in November and another in Alice Township in December. In the mid-winter month of January 1870, he is recorded as serving communion to the congregation in distant Denbigh and in the spring, he was preaching at Renfrew and Grattan, some of the more far-flung congregations, while Rev. Gerndt stayed closer to home serving the churches in Alice and Wilberforce Townships. During this period Gerndt maintained control of the mission, even continuing to make all the entries in the parish records, including those sacraments performed by Rev. Franke who then signed his name.



Above: Rev. Franke's signature on entries in the "saddlebag records" when he took over as sole minister of the mission in 1870
[Photo by Robbie Gorr].

Gerndt's last record entry was a baptism in June 1870 and it is believed that the beloved missionary departed the area shortly after this event.[5] On 3 July 1870, some eight months after his arrival, Rev. Franke made his first entry of communion at St. John's in Wilberforce in the parish records as the sole minister of the Ottawa Valley mission.[6] The German settlers soon discovered a vast difference in the personality, beliefs and manners of the young minister, quite divergent from those of their recently departed and well-respected founder.

One of the earliest of Franke's entries in the parish records is the baptism of an illegitimate child at the end of July 1870, a child born to the seventeen-year-old daughter of Friedrich Hammel of Alice Township. This in itself is not unusual but Rev. Franke wrote and underlined "*uneheliche kind*" or 'illegitimate child' in the middle of the entry and also entered the name of the alleged father. It was a break from Rev. Gerndt's traditional method of simply leaving the father's name blank and writing "*uneheliche*" in some innocuous place. Franke's underlining and centering of the label was a clue to a judgmental and censorious attitude to such morality.

But these pioneer settlers were not strangers to illegitimate births, most having laboured as cottagers on Bauers, or large landed estates, where a couple could only be married at the discretion of the landowner and only if a cottage were available for them on the estate. This was not always convenient to the passion of young love and both cohabitation before marriage and illegitimate births were common occurrences in their old lives in Germany.

Friedrich Hammel had married three times and each of his wives had given birth to at least one illegitimate child before he married them[7] so in the normal course of events he probably was not concerned about the birth of his daughter's child outside of wedlock. It is evident, however, that some judgment was formed and Hammel was made to feel some shame at his daughter's situation and a marriage was hastily arranged between his seventeen-year-old daughter and

Martin Lisk, a neighbour and friend who was twice her age and who was not the father of her child.[8]

Another example of Pastor Franke's judgmental tendencies appears in a column of the confirmation records labelled as "special observation".[9] In these remarks he noted how each student performed in confirmation class. The comments range from "diligent", "well-behaved" and "memorized everything perfectly" to more denunciatory comments like "weak" and "learning disability". One wonders how Franke dealt with these young adults under his tutelage when he described them as "manageable" or "has his own mind".

At the end of the year 1870 and just a few months after assuming control of the Ottawa Valley mission, a twenty-nine-year-old Rev. Franke left the area briefly to be married. It is believed that he travelled to New York where he was married on New Year's Eve. His bride was thirty-three-year-old Marie Dorothea Backeberg, a native of Backeberg-hof-Celle near Hermannsburg in Lower Saxony where he had received his education.[10] Marie, just recently arrived from Germany, was part of a group of unmarried women selected and sent by the Hermannsburg mission to become wives to the young graduates who were beginning their missionary work in America and Canada. She was the oldest of the five ladies, chaperoned by a group of seven new missionaries also sent from Hermannsburg.[11] Marie's arrival to marry Franke, a man she likely had not previously met, was indicative of the close relationship he maintained with his former mission society.

The men of Hermannsburg had been educated with a deep respect for the German language and culture, for the benefits of hard labour and the development of a disciplined moral and Christian character. It is said that the students at Hermannsburg became a brotherhood, bonded fraternally through hard labour, study and prayer and that they were very loyal to their mission society and to its founders, the brothers Ludwig and Theodor Harms, whom they often addressed in letters as "Father". And while this training and the evolving

traits seem admirable and one of their greatest strengths to be missionaries, these same resolute and unyielding qualities, already apparent in Franke's judgmental approach to his parishioners, also may have been a tremendous weakness to their success.

Following his hasty marriage, Franke returned immediately to the Ottawa Valley with his new wife where he recorded serving communion at Bonnechere in Wilberforce Township at the end of the first week in January. He and his wife received communion together at Greenlake in Wilberforce Township at the end of January. And ten months following their marriage a first child, a daughter named Marie after her mother, was born in Alice Township.[12]

Throughout those subsequent months of 1871 following his marriage, perhaps strengthened by his New Year reunion with his fellow Hermannsburg brethren, Rev. Franke had begun to vocalize his thoughts about the Lutheran church and its basic principles and tenets. He believed that the Canada Synod was not correctly interpreting the doctrine of Lutheranism first put forth by its founder Martin Luther, ideas and opinions that surely were influenced by his days being taught the doctrines of Lutheran confessionalism at Hermannsburg. Confessional Lutheranism is a term referencing the strict conservative values surrounding how the Lutheran faith should be taught, preached and put into living practice. It focused on the confirmation of these ideals within a Lutheran congregation, sealed with closed communion for those who agreed and excluding those who did not, a somewhat non-inclusive policy not adopted by the Canada Synod, especially with regard to their all-encompassing mission efforts.

Some historical texts also report that other clergymen had been sent from the Synod to assist Rev. Franke in the large mission field. They were reported to have stayed for only short periods of time before being replaced and many were of dubious reputation and scholarship which troubled many of the settlers.[13] They were also described as travelling preachers known to have failed in professions in America and who thought the ministry would provide them with an

easy living. One of these men, in particular, supposedly denied the “real presence” in the Holy Communion causing concern and providing the impetus for Rev. Franke’s ultimate decisive action.[14] The parish records, however, provide no names for these assistants nor is there any evidence that the Synod provided Franke with additional support in the mission.

1872 was a pivotal year for the Lutherans in the Upper Ottawa Valley. There were many who were swayed in agreement with Franke’s views as preached to them and many more who adamantly refused to acknowledge or accept any changes. It was the beginning of contentious debate and even dissension within the congregations established so painstakingly by Rev. Gerndt and the creation of opposing factions within them. And then Franke took a fateful step and, in concert with several other of his Hermannsburg brethren in parishes elsewhere in the province, wrote a letter of resignation from the Canada Synod on the conviction that it was not a “true” Lutheran synod.

Franke’s decision to leave the Evangelical Lutheran Synod of Canada created a watershed moment in the Ottawa Valley history and the lives of the German settlers were forever changed. First, thirteen families from the mission’s base parish of St. Paul’s in Alice Township also decided to leave the Canada Synod with Rev. Franke and form their own congregation of Gnaden Gemeinde, or Grace Congregation, at Locksley in Alice Township. At the same time a number of families in the congregation of St. John’s at Bonnechere in Wilberforce Township likewise made known their intention to leave and establish their own congregation under the leadership of Franke. The division of the church assets there reportedly became physical and there was “trampling & fight over vestments”. [15]

The Synod, having received Franke’s letter of resignation as well as a letter from layman Karl Schultze of Alice Township in which he described the deplorable state of the congregations but the desire of the majority to remain with the Canada Synod [16], called Franke to appear before them and account for his actions. When he refused, he was summarily expelled

by the Synod and his congregations were instructed to remove him from office and no longer allow him to preach or perform the sacraments. As a result of these actions the loyalty and faith of his congregations was put to the test. His last entries in the parish record books occurred in January 1873.

Sentiment and tempers ran high between Canada Synod adherents and Franke’s dissenting affiliates and other parishes suffered the repercussions. In the early days of 1873, St. Peter’s parish and its subsidiary congregation of St. Stephen’s, both in Alice Township, also splintered with Franke’s supporters forming a new congregation that they provocatively also named St. Stephen’s. When the wooden church of the original St. Stephen’s was destroyed by fire shortly after the separation, blame was placed upon the dissenters. Whether the church burned as a result of mischance, accident or even arson, Franke’s followers were condemned as the culprits for generations as the story was repeated.

In response to the crisis, the Synod sent Rev. Friedrich Ehinger [17] to the Upper Ottawa Valley in the spring of 1873. As one of the founders of the Canada Synod,



Above: The family of Rev. Friedrich Ehinger (1829-1914), sent by the Canada Synod to restore order and heal the divisions among the Lutheran congregations of the Ottawa Valley [Photo from the author’s collection].

he had been serving as a council officer in the capacity of secretary for seven years, a position, incidentally, long held by his predecessor Rev. Gerndt. As a senior governing member of the Synod, it was hoped that his presence would restore order, heal the divisions and prevent further defections; but the aftershocks of Franke's actions continued to cause discord and division in spite of Ehinger's residency.

Rev. Franke, following his withdrawal from the Canada Synod, appealed to the Missouri Lutheran Synod, based in the United States and more well-known for accepting the stricter doctrines of Lutheran Confessionalism. He passed a colloquium and was accepted by them as a pastor. He remained in the Ottawa Valley, nurturing his fledgling congregations and preaching on behalf of the Missouri Synod. The cracks formed in other parishes continued the schism when, early in 1874, the congregation of St. John's in Augsburg in Algona Township finally splintered as well with dissident members erecting their own church called Zion immediately adjacent to their former church. A few years later in 1879 they relocated to the present site just across the road, situated diagonally beside the nearby intersection but still well within view of each other.

And what had once been the first congregation established by Rev. Gerndt and the home base of the early missionary work in the Ottawa Valley just twenty years earlier, the church of St. Paul's with its parsonage in Alice Township was destroyed by fire under suspicious circumstances in 1882. Some rumours still persist over a hundred years later that the dissension between Missouri Lutherans and Canada Lutherans was the cause of the burning, but a more likely explanation might be the dangers inherent with a primitive heating system in a dry wooden building. Whatever the truth may have been, the decimated and demoralized congregation, having little desire to rebuild, found membership in other nearby parishes.

In the end, five of the nine congregations founded by Rev. Gerndt had been splintered and numerous members from others converted to the Missouri Synod. Multiple new Missouri Lutheran congregations were

founded, most of those churches constructed just a short distance from the original parish churches and within the parish boundaries of the Canada Lutheran congregations. The new Grace congregation erected their church at Locksley situated diagonally across the intersection from St. Paul's in Alice Township. The former members of St. John's at Bonnechere in Wilberforce Township erected their new church just down the hill and across the road, continuing to call themselves St. John's but designated by their new location at Germanicus. These two congregations, despite their differences, continued to use the one cemetery because members of the same families could be found among the memberships of both congregations. And the new St. Stephen's church in Alice Township was erected just a half mile down the road from St. Peter's on the 10th Concession.

Right: An example of a congregation splintered. The original St. John's Lutheran Church is in the right foreground and nearby Zion Lutheran Church in the background left, was erected just down the road [Photo by Robbie Gorr].



Despite these losses and the disruptive influence of Franke's continuing presence in the area, Rev. Ehinger tried to quell the conflict and stem the defections. But close proximity, festering frustrations, old grudges and ongoing discord between the two Lutheran factions continued through the successive years and even through the following generations. The stories were told and retold. Even third generation descendants occasionally heard the phrase "those damned Missouris" when their elders discussed the grievances and resentment of the past. This became the unfortunate legacy of Rev. Friedrich Franke and his three-year mission in the Upper Ottawa Valley that resulted in a great schism in the Lutheran church, born of his desire to follow what he considered to be the correct path of religion. But in the larger world view,

these events that played out in the Valley were just a microcosm, echoing similar events occurring within the Lutheran church across the province, the country and the continent and even in missions across the world, many influenced by Hermannsburg alumni and others like them.

Rev. Franke remained in the Upper Ottawa Valley until late in 1873 when he accepted a call from the Missouri Lutheran congregation in Middleton Township in Norfolk County, Ontario. He is recorded as returning to the Valley to chair meetings and to preach on a few occasions over the subsequent months until the early summer of 1874 when he presented news that a seminary graduate had been called to take up his role as pastor to the newly formed Missouri Synod congregations there. Following Franke's departure from the area, Rev. Ehinger also departed in the late summer after a sojourn of just sixteen months. The following years saw the foundation and continued expansion of several new preaching stations and congregations for both Lutheran church organizations.

Rev. Franke stayed and served the congregations of Middleton Township in Norfolk County for six years

before transferring to the United States. In 1879 he accepted a call to the town of Salamonia in Jay County, Indiana where he stayed for two years before going to Van Wert County in Ohio for another two years. In 1883, a decade after leaving the Ottawa Valley, Franke accepted a call to the city of Fort Wayne back in Indiana. This would be his longest and final post, serving there for the next thirty years until his retirement in 1913.

Several other children had been born to the Frankes, at least one at every posting.[18] His wife died in 1909[19] just four years before his eventual retirement due to ill health. Franke himself died on 10 April 1915 in Fort Wayne at the age of seventy-two years. His obituary in a local newspaper commented that "although his death had been expected for some time, it has cast a shadow of deep regret among the Lutherans of the city and throughout this section, by all of whom he was held in high esteem." He was buried alongside his wife in Trinity Lutheran Cemetery in Fort Wayne, far from his place of birth and a long distance from the site of his first pastoral experience in the Upper Ottawa Valley where his name is still remembered.

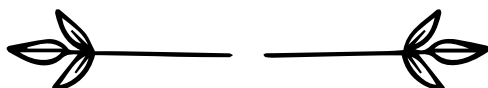


Above: The tombstone of Rev. Franke and his wife in Trinity Lutheran Cemetery in Fort Wayne, Indiana [Photo by PLS on findagrave.com].

Left: The family of Rev. Friedrich Franke with his wife and five surviving children [Photo from the author's collection].

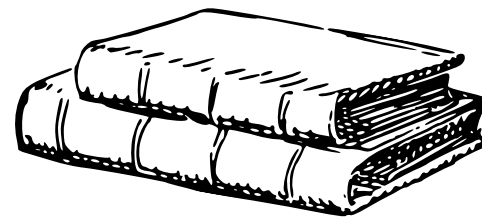
References:

- [1] The surname Franke is pronounced frank'-ee in the German language.
- [2] For more information about the Lutheran missionary Rev. Ludwig Hermann Gerndt (1821-1905) see "A Life with a Mission" by Robbie Gorr previously published in *Families*, the journal of the Ontario Genealogical Society, August 2016, Volume 55, Number 3, pp. 29-35.
- [3] For more information about the dissension and discord caused by the arrival of the Evangelical Association missionary Rev. Friedrich Scharffe see "An Ecclesiastical Firebrand and the Battle for Souls in the Upper Ottawa Valley" by Robbie Gorr previously published in *Families*, the journal of the Ontario Genealogical Society, August 2023, Volume 62, Number 3, pp. 17-22.
- [4] All subsequent references to the parish records refer to the circuit records of the Ottawa Valley Lutheran mission containing baptisms, confirmations, communion rolls and burials that were kept in a leather-bound volume as well as a large black marriage register begun by Rev. Hermann Gerndt in 1861 and sometimes referred to as the "saddlebag records" as he travelled with them on horseback across his large mission area. The original records are now in the possession of the Canada Synod Lutheran archives located in the library at Wilfrid Laurier University in Waterloo, Ontario although there are some photocopies held in private hands.
- [5] Rev. Gerndt served congregations in New York state and New Jersey before being sent to minister to German immigrants arriving at Ward Island and Ellis Island in New York. He worked until he was almost 80 years old before retiring to Brooklyn, New York where he died on 15 January 1905.
- [6] Franke, as well as his successors, continued to make entries in the mission circuit registers until the destruction of St. Paul's church, the area mission centre, in 1882 and the eventual dissolution of the congregation a few years later.
- [7] Christiane Pasora (1828-1863), the first wife of Friedrich Hammel (1832-1911), had given birth to an illegitimate daughter eight months before their marriage at which time he was recognized as the father of the child. Coincidentally, that child was the same Anna Hammel who gave birth to the illegitimate child that Rev. Franke noted so markedly in 1870. Friedrich Hammel's second wife Lisa Greschenz (1835-1866) was already the mother of two children by different fathers before he married her and his third wife Mathilde Dohms (1842-1910) was a widow with step-children and children of her own who had also given birth to an illegitimate child after her husband's death. Hammel took all these children into his home and raised them alongside his own natural children. Coincidentally, Friedrich Hammel and his first wife were the great-great-grandparents of the author.
- [8] Anna Hammel (1853-1931) and Martin Lisk (1836-1912) were married on 5 February 1871, five months after the birth of her daughter Marie who was adopted and raised by her husband as his own child.
- [9] These comments were translated from the original German written in the circuit mission registers.
- [10] Marie Dorothea Backeberg, had been born circa 1837 in Heden in Hannover, the daughter of Conrad Heinrich Backeberg & Anna Marie Dorothee Rizsmann.
- [11] Marie Backeburg, 32, of Baven, Hannover departed the port of Hamburg on 7 December 1870 aboard the steamship "Thuringia" in the company of Caroline Völker, 24, of Hermannsburg, Marie Hamsod, 27, of Heden, Dorette Worthmann, 24, born Hanover, and Marie Ehlers, 19, of Hermannsburg. They were chaperoned by seven young missionaries also sent from Hermannsburg. The ship arrived in New York two weeks later on 21 December 1870.
- [12] Marie Dorathee Louise Hermine Franke was born 8 October 1871 in Alice Township and baptized there two weeks later. Sadly, Marie died on 21 March 1875 in Middleton Township, Norfolk County ON at the age of just three and a half years as a result of scarlet fever.
- [13] "A Brief Historical Account of the Lutheran People of the Upper Ottawa Valley of Ontario" by Kenn Ward in *By Faith: Lutherans in Ottawa and the Valleys*, Barton Beglo & Jo Nordley Beglo, eds. (St. Peter's Press, Ottawa, 1995), p. 27.
- [14] *Grace Through the Years 1873-1973* by The Centennial Committee of Grace Lutheran Church, Locksley Ontario, 1973, p. 1.
- [15] *The First 60 Prussian German Families to Renfrew County 1856-1860* by Heather Witt Knight (self-published, Deep River ON, 2006), p. 9.
- [16] *A History of the Lutheran Church in Canada Volume I* by Carl R. Cronmiller (The Evangelical Lutheran Synod of Canada, 1961), p. 153.
- [17] Johann Christian "Friedrich" Ehinger had been born 14 November 1829 in Kleingarten, Württemberg in Prussia, the son of Johannes Ehinger & Marie Katharina Laier. He arrived in America in 1856 and married in 1858 in Galveston, Texas, the site of his first pastorate in America, to Wilhelmine Sophia Strate (1828-1914) and became the parents of six children. After a long career serving Lutheran congregations in Canada and America, he died on 22 November 1914 in Ebenezer, a hamlet in West Seneca in Erie County, New York.
- [18] In addition to their first child [1] Marie Dorathee Louise Hermine Franke, born 8 October 1871 in Alice Twp., Renfrew Co., ON, there were also six more children born to Rev. Franke and his wife Marie including [2] a son, name unknown, likely born circa 1873 soon after their move to Middleton Twp., Norfolk Co. ON, who probably died in infancy or at least before the 1881 census; [3] Wilhelm Conrad Franke, born 4 August 1875 Middleton Twp., Norfolk Co. ON, died 29 November 1955 Pittsburg, Alleghany Co. PA, married Julia Mary Roehm; [4] Theodor E. Franke, born circa 26 August 1877 Middleton Twp., Norfolk Co. ON, died 28 March 1923 Caddo Co. OK, unmarried; [5] Adolph G. Franke, born 23 March 1880 Salamonia, Jay Co. IN, died 26 August 1951 Fort Wayne, Allen Co. IN, unmarried; [6] Hermine Sophia Franke, born 10 January 1883 Harrison Twp., Van Wert Co. OH, died 10 April 1939 Fort Wayne, Allen Co. IN, married Carl E. Prange; and [7] Lydia Franke, born 18 October 1885 Fort Wayne, Allen Co. IN, died 17 December 1967 Rural, Wayne Co. IN, unmarried.
- [19] Marie Backeberg Franke died on 3 May 1909 in Fort Wayne, Indiana at the age of 72 years.



The Book Woman of Troublesome Creek & *The Girl Left Behind*

Reviewed by Heather Oakley



The Book Woman of Troublesome Creek by Kim Michele Richardson (2019)

This book is set in 1936 – 1940 Kentucky. The book was so interesting because it showed a place and time that I knew little about, as well as two groups of people I had never heard of before. The first group was the Blue People of “Kaintuck”. Though this is a fictional account of a Blue woman, the Blue People of Kentucky were real and they had a recessive gene causing their blood to be chocolatey brown and their skin blue. Wow - DNA analysis would be useful in that research! The second group was the Pack Horse Librarians of rural Kentucky. I would love to know if I was descended from such a group of dedicated women (and men)! The book talked about the poverty in rural Kentucky especially during the Great Depression, the Works Progress Administration (WPA) set up by President Franklin Delano Roosevelt (FDR), coal miners and their fight for fair treatment, and some about race relations between Whites, African Americans, and Blue People. In *The Book Woman of Troublesome Creek*, I learned about how the WPA and FDR were helping rural people living in the nooks and crannies of Kentucky get access to books. We all know about the postal service ‘delivering no matter the weather’, but these women did the same on horseback (or muleback) and on foot, carrying bags of books, magazines, newspapers, and government pamphlets through barely marked trails. The Pack Horse Librarians or Book Women were revered by the communities that they served. What a remarkable group of people! Of course, the Book Woman of this book was also one of the Blue People who faced fear and prejudice from a lot of people. Though this is not a ‘genealogy’ book, it gave me a glimpse of a people, life, and project that I knew

nothing about. The author also includes photographs of the Pack Horse Librarian Project and explains when/how research was done about the Blue People. A very interesting read that I would recommend to anyone – even if they are not genealogists!

The Girl Left Behind by Roxanne Veletzos (2018)

This book is set in 1941 – 1960 in Romania. It is based on real events and a real family in Romania during the Second World War and when the Iron Curtain came down. I already knew about the Holocaust and the Iron Curtain in a general way, but this is the first time I have read a “first person” account about what life was like during that time in Romania. The story follows an orphaned girl in 1941 Romania, how her adopted family lived through the war and the Iron Curtain coming down, as well as the prejudices they faced being considered ‘bourgeois’. *The Girl Left Behind* talks about Bucharest Pogrom in January 1941, the atrocities perpetrated by the Iron Guard of Romania, and the bombing by the Americans and Germans during World War II because Romania switched allegiances. The book also talks about how the Iron Curtain affected daily life in Romania, the dramatic way tens of thousands of Romanian Jews got out of Romania with the help of the US-based Joint Distribution Committee, and a small glimpse of the corruption in the Communist system. The book also talks about how *The Girl Left Behind* gets out of Romania and back to her biological family in New York City. This book educates the reader by seeing how historical events affected a real family during a time of great upheaval. Well worth reading – even if you are not doing family research on that era.

The Heeley Family: A Story of Nineteenth Century Irish Immigration to England

Helena Baues-Wright

The following article was the winner of the Ontario Ancestors' 2023 Mike Brede Essay Contest. It is printed here in its submission form, other than some format changes to ensure consistency within this publication. The author benefited greatly from discussions with Gordon Wright who kindly shared the birth certificate of Feargus O'Connor Heeley and offered valuable insights into the lives of Heeley family members long gone and recently deceased.

The story that follows is, in many ways, one of the defining narratives of nineteenth century Irish history. It begins when a family chooses to board a ship, leaving the homeland for a fresh start across the sea. They leave behind family, friends, and the communities that they have known with no assurance that they will see Ireland again. In exchange, they hope to find better opportunities and the chance to build a life for themselves in their new home; what they receive upon their arrival is not always guaranteed. As historians, we can only guess at how the families who undertook these journeys must have felt as they watched Ireland disappear over the horizon and how the children of those early immigrants felt about the home country of their parents.

For the Irish, it is by no means an original tale and the legacy of these migrations remains a key facet of the nation's culture. This significance is, in part, due to the sheer number of individuals who emigrated. While it is extremely difficult for scholars to know exactly how many people chose to emigrate, it is estimated that 3 million people left Ireland between 1845 and 1870.[1] The majority of those who departed Ireland at this time migrated to the United States of America.[2] In the existing historiography of the Irish diaspora, much attention has been paid to this period and the American dimension of Irish immigration. However, in the years leading up to 1845, another destination was extremely popular amongst those leaving Ireland. Prior to the Great Famine, Great Britain was an attractive option for the Irish for its proximity and its thriving economy.[3] Yet, these earlier immigrant narratives do not receive

the same scholarly notice as their Irish American counterparts.

My personal family history is directly tied to the wave of Irish immigration into Britain in the early decades of the nineteenth century. The Heeley family, to whom I am related through my father's maternal line, left their home in the city of Cork for England in late 1830s. They moved throughout Wales and the West Midlands in the first decade after their arrival, eventually settling permanently in the Wolverhampton area. There they raised their children, while also adapting to their home in England.

The Heeley family narrative allows for an intimate analysis of the Irish immigrant experience in England from a multigenerational perspective. First, by examining the generation of Heeleys who were born in Ireland and chose to emigrate to Britain, this paper will explore the ways in which the family is representative of broader trends amongst Irish immigrants and the ways in which the Heeleys are distinct. The second and third generations of Heeleys allow for an analysis of how the descendants of Irish immigrants reframed their identities to survive and thrive in a British environment, while also retaining certain features of Irish culture. But, if we are to follow the story of the Heeleys, we must start at the beginning.

The First Generation and the Establishment of Identity

The process of tracing a family history is an imperfect and challenging practise. One must rely upon the

records available, and often the information that the researcher expects to find is lost or simply never existed. Unfortunately, little record of the Heeley's time in Ireland can be found. In fact, the earliest discernable mention of the family refers to the couple who eventually chose to leave.

Denis Heeley and Mary Desmond were married on May 9, 1830 at St. Mary's Cathedral in Cork City.[4] From this one piece of information, a few details about the family are made clear. First, Denis and Mary were married in a Catholic church, which reveals the religious affiliations of their respective families. Furthermore, the couple likely lived in the city, rather than in rural Cork County. On April 10, 1831, Denis and Mary had their first child, a son named for his father, baptised at St. Mary's.[5] A year later, the couple would baptise a daughter named Joanna at the same cathedral.[6] From this information, it is probable that the Heeley family lived relatively close to the Cathedral and that it was a significant place of worship for them. Sadly, this speculation cannot be confirmed, as the 1831 census for Cork County was lost in the fire that took place at the Public Record Office in 1922.[7]

While there is little evidence of the Heeleys in Ireland, one can look to the existing historiography in order to understand the context in which the family was living. As Ruth-Ann M. Harris notes in her book, *The Nearest Place That Wasn't Ireland: Early Nineteenth Century Irish Labor Migration*, data from the 1841 census reveals that Cork was among the most poverty-stricken counties in Ireland, both in terms of housing quality and literacy rates.[8] In the 1830s, these conditions were a major push factor for those wishing to leave Ireland for Britain. As Harris writes, "Of notable cause for concern was Ireland's phenomenal poverty, which when coupled with an increasing casual labor force, meant that mounting numbers of the Irish were unable to find sufficient employment to prevent them from falling further into poverty... The result was that every year more persons shared smaller portions of the economic pie." [9] Furthermore, domestic industry could not compete with British manufacturing efficiency and rural populations faced increased

pressure from landlords and the gentry.[10] For anyone who had motivation, but especially the means to seek better economic conditions, the best option was frequently to leave Ireland behind.

Not all of this context would have directly impacted the Heeleys; for one, they were not a rural family and therefore would not have felt the personal strain of Irish rural poverty. Yet, all of these events are the backdrop against which Denis and Mary made the decision to emigrate. Greater economic opportunity would have been a powerful motivator for the young family. Perhaps they had family or friends living in Britain who sent word back to the Heeleys that a prosperous life could be secured across the Irish Sea. [11] Or perhaps they were aware of neighbours and acquaintances who were considering emigration themselves.

There is no formal record of the Heeley family making the crossing to Britain, as embarkment information from this period is limited at best.[12] What is apparent from the existing historiography is that the cost of their trip would have been relatively affordable, priced at "less than the daily wage of an unskilled labourer." [13] As for the actual movements of the Heeley family, they can be traced by examining the baptism and birth records of their children. The last documentation of Denis and Mary in Cork is the baptism of their son Michael at St. Mary's Cathedral on February 12, 1836. [14] After that date, the couple never appear in Irish records again. Instead, the next time the family appears in the records is in the town of Tredegar in southeast Wales, where their daughter Mary Ann was born on June 26, 1838.[15] These two dates provide bookends for the possible timing of the Heeley's crossing, placing the journey somewhere between the births of Michael and Mary Ann.[16] With Wales as a final destination, the image of what their journey looked like is made all the more vivid. Unlike Liverpool, there was no established steam line from Ireland to the port cities of Wales.[17] The journey would not have been a comfortable one. Furthermore, the family would have been travelling with one or more very young children. [18] As Donald M. MacRaild writes, "The decision to

leave was not taken lightly... Emigration, in fact, must be seen as an element of the life cycle: a survival strategy as well as a means of adapting and improving the lives people already knew...The decision to leave was intensely personal.”[19] For Denis and Mary, the decision and the journey itself must have been challenging.

Denis and Mary continued to have children over the next few years and, through these birth records, their story in England becomes clear. The family left Tredegar soon after their initial arrival. As historians have noted, large cities were the most popular destinations for Irish immigrant settlement, with London, Liverpool, Manchester, and Glasgow as especially notable for their high Irish populations.[20] Denis and Mary do not fit this model of Irish settlement in England; their next child, a boy named Daniel, was born on August 10, 1840 in West Bromwich.[21] This move also did not last long; a daughter named Bridget was born in Bilston, Staffordshire on December 30, 1841.[22] The move to the Wolverhampton area would be the final one for Denis and Mary; the final decades of their lives were spent in Coseley. The next four of their children were all born in Bilston, and several of those who survived to adulthood lived in the surrounding area.

The exact reason for the constant movement in the early years is unclear. However, it is probable that the availability of work for Denis was a factor. In the 1841 census, Denis is listed as a plasterer and Mary’s profession is described as labourer.[23] Such a general description for Mary suggests that she was willing to take any available work to provide for her rapidly growing family. On the other hand, Denis was a skilled labourer, unlike many early Irish immigrants.[14] This profitable skill placed the Heeley family at a distinct advantage over other Irish people in the region. Ten years later, the 1851 census provides further insight as to the progression of Denis’s profession and position in life. At this time, the family had been living permanently in Bilston for ten years, and Denis was listed as a bricklayer’s labourer.[25] While not a skilled trade, it suggests that Denis was unable to find higher

paying work at this time a potential motivation for remaining in the Black Country: the possibility of advancement as a tradesperson.[26]

As a growing industrial centre where there was a demand for skilled tradesmen, it is possible that Denis saw the opportunity to leverage what aptitude he already had into a more lucrative career in Bilston. As Denis had likely completed his apprenticeship in Ireland, there would have been suitable opportunities as industrialization boomed in the West Midlands throughout the Nineteenth century. Additionally, as a man with a young family, Denis was uniquely situated to stay in one place. In her examination of seasonal labourers, Ruth-Ann M. Harris briefly mentions bricklayer’s helpers in the region in which the Heeley family settled. She writes:

A Birmingham employer of Irish bricklayer’s helpers said that many of the men he employed ‘come for harvest [but] stop to work as masons.’ Believing that few rose beyond that level of lack of skill he decried what he believed was an inability to commit themselves wholeheartedly to their jobs. What may have appeared to him as a lack of job commitment was more likely an intention to return home by persons who had no incentive to raise their skill levels.[27]

For the Heeley family, there is no evidence that they were hoping to make a swift return to Ireland, let alone any return journey at all. Denis had both the motivation and circumstances to create a comfortable and permanent life for his family and it appears that this calculation paid off. The following census records show further progression in Denis’s career and in 1861, he was again listed as a plasterer: a skilled trade that required years of apprenticeship and continued effort. [28]

At this point in the story, it is apparent that the Heeleys were not entirely representative of the normal socio-economic patterns of Irish immigrants in England. They did not settle in areas with high Irish populations, nor did they choose to live in a major urban centre. Denis clearly possessed and gained further proficiency as a skilled labourer, unlike many Irish immigrants. These anomalies do not to imply that Denis and Mary Heeley were any less Irish than those who fit neatly

within the established patterns of Irish migration. From the trail of evidence that they left behind, the Heeley family's connection to their Irish roots is evident. In particular, they maintained a staunch connection to their Irish heritage through their continued commitment to their Catholic faith. All of their children, whether born in Ireland or England, were baptised Catholic.

Denis and Mary were born in Ireland and spent their formative years growing up there. It stands to reason that they would have absorbed Irish societal norms and, as a result, that they felt that they were Irish regardless of where they lived. Their offspring did not have the same direct connection to Ireland, as all of the surviving children (save Michael) were born in Britain. They were not raised against the same cultural backdrop and would not have felt similar pressures as the previous generation. Denis and Mary left Ireland to transform the family's opportunities, but their children would quickly change the collective identity of the family tree. The Heeleys were beginning to change.

The Second Generation: A Family Adapts

Of the eleven children born to Denis and Mary between 1831 and 1852, only five lived to adulthood: Michael, Mary Ann, Bridget, John, and Feargus. Michael was the sole child born in Ireland, but he would have been no older than two when the family emigrated. For these siblings, they likely faced the hardship that many children of immigrants encounter: the task of merging the old world of their parents with their new reality. From the recorded information on the lives of Denis and Mary's children, it is apparent that none of them chose to entirely discard the Irish identity of their parents. Instead, they made slight alterations to the choices of their forebearers. In other words, they began a gradual process of assimilation into English life.

The first point of obvious continuity carried by the second generation of Heeleys into their adult lives is the chosen profession of the eldest son, Michael. Like his father, Michael eventually became a plasterer after several years spent working in less skilled forms of labour. As a teenager and still living in his parents' home in Bilston, Michael worked as a miner.[29] Coal,

ironworks, textiles and pottery were all booming industries in the Black Country, so named for the seam of coal that ran beneath southern Staffordshire and northern Worcestershire.[30] Ten years later, like his father before him, Michael's profession was listed as bricklayer's labourer.[31] Michael further followed the pattern set by his father by moving to Walsall with his new wife and young family in order to find work.[32] While this decision does not necessarily indicate a strong connection to an Irish identity, it does suggest that Michael was following the path that his father had forged years before. Decades later, the 1881 census lists Michael as a plasterer.[33] If, as is probable, Denis had completed his apprenticeship in Ireland, then Michael would not only be following a familial pattern; he was also preserving a connection to his Irish heritage.

In his 1993 doctoral thesis, "Apprenticeship in Ireland: An Historical Analysis", John Gerald Ryan writes that from its ancient inception to the medieval period, the relationship between the father and son was at the heart of the apprenticeship process.[34] With the establishment of guilds and schools, apprenticeship became more formalised, but father-son apprenticeships still occurred in Ireland and elsewhere. [35] It is very possible that Michael learned his trade directly from Denis, in keeping with this common Irish practice. Moreover, it appears that the Heeley family connection to construction labour was not solely a male enterprise. The 1861 census shows that Bridget, then nineteen, unmarried, and living at home, was employed as a brickmaker.[36]

Another point of significant point of connection between the first and second generation of Heeleys in England was where they chose to live. As has been previously mentioned, none of the children lived very far away from the Bilston-Sedgley area in their adulthood. Michael and Feargus moved the furthest distance, roughly twenty miles away, to Kidderminster. Their sister Mary Ann lived just north of them in Wolverley.[37] Bridget also stayed very close to home, marrying in 1864 in Sedgley and dying in Coseley not three miles from where she grew up.[38] John Heeley

disappears from the historical record after his marriage in 1870, with his last appearance in Bilston.[39] By choosing to maintain a localized sense of family connection, it is also conceivable that this generation of Heeleys were attempting to stay connected with a wider network of community. It is true that the Irish community in the West Midlands was not nearly as large as those in the cities, but local studies of these communities indicate that they were extremely tight knit. In his examination of Irish immigrant communities in nineteenth century Birmingham, Carl Chinn states that kinship and familial relation were crucial factors in building neighborhood connections. [40] Family associations, place of origin in Ireland, and occupational networks were powerful enough to dominate entire streets. For example, Chinn writes

In other parts of central Birmingham there was an indication of larger gatherings of kin. For example in 15 court Edgbaston Street there were two households of Drurys, both which were headed by labourers from Mayo; and four families of Tulleys living in two households. Similarly in 14 court Thomas and Bridget Welch lived next door to James and Ellen Welch.[41]

The Heeleys spread themselves out across the region much more than any of the families in Chinn's work. Nonetheless, they did settle in distinct family clusters in towns relatively near to each other, creating a similar network of close familial kin.

The last major point of continuity in the story of the second generation of Heeleys is religion. Michael, Mary Ann, Bridget, John, and Feargus were all baptised Catholic and, as such, were raised in a Catholic household. Statistics on the religious affiliation of Irish immigrants to England are notoriously vague, but localized studies of the areas where the Heeleys settled indicate that families were largely Catholic, especially in the years after the Great Famine.[42] Several of the Heeley siblings maintained their connection to the Catholic faith through their spouses and how they chose to baptise their children. John Heeley, for example, was married in a Catholic Church and Michael Heeley baptised his children Catholic. In doing so, John and Michael Heeley

demonstrated a desire to subscribe to the Irish norms of their parents' generation and to the customs of their wider community.

Despite the continued and warranted emphasis on sectarianism in Irish history, the Heeley siblings did diverge from the typical pattern of religious affiliation. Although several of the siblings did maintain ties to Catholicism, religion employed by the second generation of Heeleys began to push the boundaries of Irish identity. Michael Heeley baptised at least the first six of his nine children Catholic, just as his parents had done. The key difference between these two generations though is that Michael married an English Protestant woman named Elizabeth Rogers. The two, who were wed on November 2, 1856 in Sedgley, were together through multiple decades.[43] Bridget also married a Protestant named James Bowater in 1864. [44] The most dramatic instance of the Heeley family crossing sectarian lines through marriage, however, is Feargus who married a Protestant English woman named Hannah Turner. Not only was his marriage of mixed religious affiliation, but Feargus and Hannah baptised their three daughters Church of England.[45]

In this sense, the Heeley family narrative runs counter to M.A.G.Ó Tuathaigh's assessment that Irish integration into English society in the nineteenth century was deeply fraught. Specifically, Tuathaigh asserts that the challenges of Irish integration can be attributed to two general factors. First, there was intense prejudice against the Irish from the English, especially after the influx of Irish immigrants arrived in the wake of the Great Famine.[46] Second, Irish communities in England were deeply insular in nature and individuals were not always enthusiastic about achieving significant assimilation into English society. [47] While there may be significant evidence justifying these claims in a broad sense, the Heeley narrative represents the diversity of experience among individual Irish families and communities in England. For Michael, Bridget, and Feargus, there is no evidence that they were ostracized or socially penalized for their choice of partner. Instead, as E.D Steele states, "As happened wherever the Irish settled, the first generation rarely lost all contact with their religion, but the second

and subsequent generations often did so.”[48] Donald H. Akenson takes this idea even further, writing that intermarriage with non-Irish individuals contributed to the process Steele describes.[49] With this model in mind, some members of the second generation of Heeleys were able to integrate themselves into English life through religious and marital means.

Another facet of Irish identity in which an obvious generational shift can be found is through an examination of the Heeley family’s political affiliations. Generally speaking, it is extremely difficult to determine the political leanings of a working-class Irish family during this period. However, Denis and Mary Heeley left blatant evidence of their radical political position through the name of their youngest son. Feargus Heeley’s full name on his birth certificate is Feargus O’Connor Heeley, named for one of the most prominent figures in the Chartist movement.[50] The Chartist movement, “... called for universal male adult suffrage, protected by the ballot, the abolition of property qualifications for Members of Parliament, the payment of Members, equal electoral districts and annual parliaments.”[51] The movement is distinctive for its predominantly working-class base, and as a result has retroactively been referred to as the “first potential proletarian revolution.”[52] As an industrial working-class population, the miners, ironworkers, and tradesmen of the Black Country were especially receptive to the messaging of Chartism. It is clear from Feargus Heeley’s name that Denis and Mary were sympathetic to its ideology.

Feargus O’Connor was himself an Irishman who served as the Member of Parliament for Cork Country from 1832 to 1835.[53] Consequently, he would have appealed to the Heeleys on two levels; he was both Irish from the county of their origin and he was an advocate for the working man. It is also apparent that their belief in the Chartist movement was quite strong, as they were willing to name their son after a somewhat controversial and radical figure, despite possible repercussions. They were not alone in their passion. Malcolm Chase states:

Common to every locality was the practice of naming children after leading figures in the

movement, Feargus O’Connor being strongly preferred... The naming of children after radical heroes was no novelty (in 1822 John and Mary Frost had christened a son Henry Hunt) but it often required nerve to ensure such a baptism. “I suppose they want the child hanged”, the Vicar of Selby told the congregation at the baptism of little Feargus O’Connor Mabbot. The Vicar of Sowerby, near Halifax, disputed the choice of Feargus O’Connor Vincent Bronterre for one child; when the parents held firm, he retained the baby after baptism to say additional prayers over it. Even civil registrars were not above arguing with parents who sought to register ‘a young patriot’. Nor was life necessarily plain-sailing for the child afterwards: Feargus O’Connor Holmes, the son of Keighley woolcombers, went through school referred to only as ‘F’ by a master who refused to let such names pollute his lips.[54]

From examples Chase cites, Denis and Mary could have faced significant opposition to their choice to call their son Feargus O’Connor. The fact that the record of his birth shows this decision in writing demonstrates considerable loyalty to the Chartist cause. It is also significant that the birth certificate is the only written documentation of Feargus Heeley with that particular middle name. In all other sources, he is Feargus Patrick.[55] Perhaps Mary and Dennis felt the pressure to hide their radical beliefs. It is possible that they simply realized the potential hardships that their son could face if he moved through life with that name. Or did Feargus himself consciously choose to hide this aspect of his identity as he grew older and the short-lived Chartist movement became less and less popular? Regardless of the precise reason, Feargus did not seem to adopt the radical position of his parents, either as a political philosophy or as an aspect of his character.

The question of self-identification, as revealed in the Feargus O’Connor Heeley narrative, provides the most personal look at how the second generation of Heeleys forged a new way of life for themselves in England. Unfortunately, the historical record offers far more questions than it does answers. For instance, the name Heeley itself changes in its spelling several times over the years. Spellings such as Haly, Haley, Heely, Healy, or Healey are all used to refer to this family on various

documents; the first two are more often associated with the family in the first few years after their arrival from England. Undoubtedly, the variety of spellings is in part due to the fact that someone else was writing their names on important documents; it is unclear whether any of the Heeleys were literate, given that illiteracy was more common amongst Irish immigrants.[56] But, if they were literate, the possibility does exist that a member or members of the family decided that it was advantageous to anglicise the spelling of their name.

A similar question arises regarding Michael Heeley. For almost all of the census records on which he appears, Michael Heeley's place of birth is written as Ireland.[57] His baptism records confirm this fact. The only two exceptions to this rule can be found in the 1881 and 1891 census records, which incorrectly state that Michael was born in Bilston. The phrasing of the question on the census did not change, and neither did the reality of Michael's birth. Yet, without context, the answers on these two censuses present Michael as an Englishman, born and raised. It is possible that this answer was the result of a misunderstanding, or another member of the household who simply answered the census taker incorrectly. What this information implies, irrespective of who provided Bilston as the place of Michael's birth, is that he either felt more English than Irish, or that he appeared as such to those around him.

This change represents a drastic shift from generation to generation. Denis and Mary were still connected to Ireland through their religious and political lives, as well as through their societal conditioning. Such cultural baggage does not simply evaporate. For their children, all of whom grew up in England, the evidence shows that each of them adapted to British norms in subtle to dramatic ways. The reasons behind this process of assimilation are unclear. It seems probable that Denis's place as a skilled tradesman provided the family with the means to escape poverty and, by extension, at least some of the social stigma associated with "Irish commercial fecklessness." [58] It is also likely that the smaller Irish community that existed in the Black Country forced the Heeleys to interact more extensively with those outside of their ethnic group,

thereby accelerating the process of integration.

In spite of these influences, what seem to be the most powerful factor is the passage of time and physical separation from Ireland. As R.F. Foster writes, "Finally, one returns to the question of psychology. Both at home and abroad, the extraordinary exodus of Irish people created the sense of being part of an international community... In its way, the process was one of the most influential developments in the Irish mentality of the period." [59] The second generation of Heeleys were a part of the growing Irish diaspora that Foster correctly identifies as a pivotal feature of Irish history. Although, for Michael, Mary Ann, Bridget, John, and Feargus Heeley, Irishness was beginning to mean something new.

The Subsequent Generations: Were They Irish At All?

For the children of the second generation of Heeleys, their direct connection to Ireland was even more tenuous. All were born in England to one British parent and one Irish parent who grew up in British society. For those who were baptised and raised Catholic, like the children of Michael Heeley, it would be presumptuous to assume that they also felt as if they were Irish Catholic.[60] The children of Feargus Heeley were disconnected even further from their Catholic roots, as they were baptised Church of England and there is no evidence that they were raised in a Catholic environment. The family unit of John Heeley disappears from the record very quickly, so there is no evidence of his possible children. Sadly, Bridget Heeley died only a few short years after her marriage and it does not appear that Mary Ann had any children, despite living a long life.[61] As a result, the family of Michael Heeley provides the best and largest group to examine.

Several of Michael Heeley's children experienced all of the major milestones of their adult life within the town of Kidderminster, from marriage, the birth of children, to death. Of the nine siblings, four of them were married, started families, and later died in Kidderminster. Of the limited information available, it

seems also to be the case for the daughters of Feargus Heeley. By remaining in the town of their childhood, the Heeley family maintained a tight kinship cluster in the Black Country for more than three generations, retaining a key feature of earlier Irish immigrant communities. However, unlike in earlier generations, these Heeleys did not demonstrate the form of “expatriate nationalism” that gave their grandparents and parents “... an exalted sense of purpose.”[62]

The other five of Michael’s children also participated in an important feature of the Irish immigrant experience, but in a much more direct fashion. Maria, Ellen, Thomas, William Henry, and Alice Heeley all chose to emigrate, just as their grandparents did years before. They chose Ontario, Canada as the site for their new beginning. Again, the births of the children provide the most accurate timeline for the crossing and place the journey sometime between 1904 and 1907. [63] Several siblings had children in Guelph in 1907, implying that multiple family units crossed the Atlantic together or in quick succession in order to continue their kinship network in a new setting.[64] Later, several nieces and nephews of these five Heeley siblings joined them in Ontario. This process, in which members of a family immigrate first and others follow at a later date, is now described as “chain migration.”[65] Just as their great-grandparents followed the promise of a better life from Ireland to England, the Heeleys were once again willing to commit to the life cycle of migration and meet their relatives in a new world.

Conclusion

It appears from the available sources that the Heeleys were most obviously Irish in the earliest years after they left their homeland. It is through Denis and Mary from which much of the family’s Irish identity stems and it is through their actions that their children retained any connection to Irish community or values. When they died, the most direct link that the family had to their homeland was severed. For the second generation, many of the Irish qualities of the Heeley family were still present, such as religion, regional settlement, and profession. At the same time, the

influence of their new home began to shift aspects their identities and the children of Denis and Mary embraced a hybridity between Irish and English traits. As a result, by the time the third and fourth generations were born, the Heeley family was hardly Irish at all, aside from their participation in and perpetuation of the growing Irish diaspora.

When I think of the stories my family now tells, I see small glimpses of the legacy of that first migration from Ireland. When my father talks about his great-aunts Elizabeth and Lillian Florence, he frequently mentions that they were both devout Anglo-Catholics, previously known as “High Anglicans”.[66] He says that the services always reminded him of the ritual and tradition of Catholicism.[67] I often wonder if the Catholic roots of these women influenced their decision to embrace an especially similar form of Protestantism. Were they aware of their own heritage? In some small way, does the Irishness of the Heeley family still exist?

This paper has endeavoured to explore the ways in which the Heeley family adhered to and diverged from the dominant trends of Irish immigrant communities by tracing the evolution of one family’s Irish identity in England. Ultimately it reveals a remarkable diversity of experience and the numerous methods that the Irish employed to survive in Britain. But it is also an attempt to give a human perspective to a historical narrative that can so easily be reduced to a pure statistical analysis. It is not the purview of the historian to impose emotions onto the people that they study. We must work with the data we are given and attempt to be as unbiased as possible. However, it is important to remember that those people who boarded ships bound for England, America, Canada, Australia, or New Zealand were human beings possessing hopes, doubts, and fears. When they stepped onto dry land for the first time in their new homes, these Irish men, women, and children began a process of adaptation that must have felt deeply intimate. Little did each of these families know that they were a part of a much bigger story, even if they were only going as far as the nearest place that wasn’t Ireland.

References:

- [1] R.F. Foster, *Modern Ireland 1600-1972*. (Penguin Books Ltd., 1989), p. 345.
- [2] Donald Harmon Akenson, *The Irish Diaspora: A Primer*, (Toronto: P.D. Meany Company, Inc., Publishers, 1993), p. XV.
- [3] Akenson, p. 189 and Ruth-Ann M. Harris *The Nearest Place That Wasn't Ireland: Early Nineteenth-Century Irish Labor Migration*, (Ames, IA: Iowa State University Press, 1994), p. 7.
- [4] It is important to note that the spelling of the name Heeley changes several times throughout the records. The spelling on these documents is the Irish version of the name and is occasionally spelled as "Haley". Upon the family's arrival in England, the variations of the spelling of the name increase. For the purposes of continuity, I will refer to the family by the contemporary spelling in the body of the paper. The relevant notes will include variations on the spelling. Denis Haly and Mary Desmond Marriage, May 9, 1830, St. Mary's Cathedral, Cork City, Diocese of Cork and Ross, available at National Library of Ireland; Dublin, Ireland; Microfilm Number: Microfilm 04785/02, Ancestry.co.uk.
- [5] Baptism of Denis Haly, April 10, 1831, St. Mary's Cathedral, Cork City, Diocese of Cork and Ross, available at the National Library of Ireland; Dublin, Ireland; Microfilm Number: Microfilm 04784 04, Ancestry.co.uk. This first child named Denis seems to have died very soon after his birth, as the couple had another son named Denis several years later. This second son does not appear in any of the English census records and it does not seem that he survived either. Baptism of Denis Haly, January 22, 1825, St. Mary's Cathedral, Cork City, Diocese of Cork and Ross, available at the National Library of Ireland; Dublin, Ireland; Microfilm Number: Microfilm 04783 / 01, Ancestry.co.uk.
- [6] Joanna also does not appear in any English records, indicating that she did not survive beyond infancy. Baptism of Joanna Haly, July 1, 1832, St. Mary's Cathedral, Cork City, Diocese of Cork and Ross, available at the National Library of Ireland; Dublin, Ireland; Microfilm Number: Microfilm Number: 04784 / 04, Ancestry.co.uk.
- [7] "About Pre-1901 Census Fragments." National Archives. Accessed April 25, 2021. www.census.nationalarchives.ie/help/pre1901.html.
- [8] Ruth-Ann M. Harris, p. 6.
- [9] Ibid, p. 6.
- [10] Ibid, p. 6-7.
- [11] This pattern was a common practice in the early wave of Irish migration into England. Often, family members would go ahead and establish themselves in England before being joined by the rest of their families. Donald M. MacRaild, *The Irish Diaspora in Britain: 1750-1939*. (Macmillan International Higher Education, 2010), p. 8. Individuals with the last name Heeley (Haly) and Desmond do appear in Welsh records. While unconfirmed, it is possible that Denis and Mary were not the first in their family to leave for England.
- [12] Akenson, p. 192.
- [13] Ibid, p. 189-190.
- [14] The Baptism of Michael Haley, February 12, 1836, St. Mary's Cathedral, Cork City, Diocese of Cork and Ross available at the National Library of Ireland; Dublin, Ireland; Microfilm Number: Microfilm 04783/01, Ancestry.co.uk.
- [15] Birth Registration of Mary Anne Healy, "England and Wales Birth Registration Index, 1837-2008," database, FamilySearch.
- [16] The most likely year for the crossing is 1837, as Michael would not have been a young infant and Mary would not have been heavily pregnant with her next child.
- [17] Paul O'Leary, "A Regional Perspective: The Famine Irish in South Wales" in Roger Swift, and Sheridan Gilley (eds.), *The Irish in Victorian Britain: The Local Dimension* (Dublin: Four Courts Press, 1999), p. 16.
- [18] It is unclear when the first three of Denis and Mary Heeley's children, Denis, Joanna, and Denis again, died. As of yet, no burial records can be found for them in England or Ireland. The first Denis must have died in Ireland, however, prior to the birth of the second. The deaths of the following two children are murkier still; they do not appear in any of the English censuses, placing their deaths before 1841.
- [19] Donald M. MacRaild, *The Irish Diaspora in Britain: 1750-1939*. (Macmillan International Higher Education, 2010), p. 8.
- [20] M. A. G. Ó Tuathaigh, "The Irish in Nineteenth-Century Britain: Problems of Integration." *Transactions of the Royal Historical Society*, Vol. 31 (1981), p. 152.
- [21] Daniel died soon after his birth. Birth Registration of Daniel Healy, "England and Wales Birth Registration Index, 1837-2008," database, FamilySearch.
- [22] Baptism of Brigita Healy, Most Holy Trinity, Bilston, Staffordshire, "England Births and Christenings, 1538-1975" index, FamilySearch.
- [23] This is the only census on which Mary is listed as having a profession. In all probability, she was only working due to the ready availability of this form of labour and as a way to make ends meet in the early days after their arrival. 1841 Census Returns of England and Wales. Kew, Surrey, England: The National Archives of the UK (TNA): Public Record Office (PRO), 1841. Data imaged from the National Archives, London, England, Ancestry.co.uk.
- [24] Akenson, p. 200.
- [25] Census Returns of England and Wales, 1851. Class: HO107; Piece: 2021; Folio: 577; Page: 25; GSU roll: 87425-87426" available at The National Archives of the UK (TNA): Public Record Office (PRO), 1851, Ancestry.co.uk.
- [26] A quick note on terminology: this paper uses several different names for the region that the Heeley family settled in depending on the context. Staffordshire specifically refers to the county. Black Country refers to the industrial region associated with coal mining that encompasses parts of Staffordshire and Worcestershire; it is a purely geographic region. The West Midlands is used to a broader collection of counties in the west of England.[1]
- [27] Harris, p. 148.
- [28] There is no definitive record of Denis Heeley's apprenticeship in England or Ireland. Although, given his age at the time of his immigration, it is likely that Denis qualified as a plasterer in Ireland. Census Returns of England and Wales, 1861. RG 9; Piece: 2050; Folio: 9; Page: 12; GSU roll: 542909: The National Archives of the UK (TNA): Public Record Office (PRO), 1861, Ancestry.co.uk.
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- [30] "Black Country Uncovered - What and Where Is the Black Country?" *BBC*, September 24, 2014. http://www.bbc.co.uk/blackcountry/uncovered/what_is.shtml.
- [31] 1861 Census Returns of England and Wales. RG 9; Piece: 2015; Folio: 142; Page: 27; GSU roll: 542903: The National Archives of the UK (TNA): Public Record Office (PRO), 186, Ancestry.co.uk.

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- [33] 1881 England Census. Class: RG11; Piece: 2899; Folio: 59; Page: 7; GSU roll: 1341695, Provo, UT, USA: Ancestry.com Operations.
- [34] John Gerald Ryan. "Apprenticeship in Ireland: An Historical Analysis.," (Ph.D. thesis, St. Patrick's College Maynooth, 1993), p. 717.
- [35] Ibid, p. 671.
- [36] 1851 Census Returns of England and Wales. Class: HO107; Piece: 2021; Folio: 577; Page: 25; GSU roll: 87425-87426" available at The National Archives of the UK (TNA): Public Record Office (PRO), 1851, Ancestry.co.uk.
- [37] "1871 England Census" available at The National Archives; Kew, London, England; 1871 England Census; Class: RG10; Piece: 3033; Folio: 11; Page: 15; GSU roll: 838836.
- [38] Death of Bridget Bowater, "England and Wales Civil Registration Indexes", London, England, General Register Office, Ancestry.co.uk.
- [39] Marriage of John Haley and Ellen Morsden, "England and Wales Civil Registration Indexes". London, England: General Register Office, Ancestry.co.uk.
- [40] Carl Chinn, "'Sturdy Catholic Emigrants': The Irish in Early Victorian Birmingham," in Roger Swift, and Sheridan Gilley (eds.), *The Irish in Victorian Britain: The Local Dimension* (Dublin: Four Courts Press, 1999), p. 65.
- [41] Ibid, p. 65.
- [42] Ibid, p. 58.
- [43] Marriage of Michael Healy and Elizabeth Rogers, November 2, 1856, "England, Select Marriages, 1538–1973", 1040793, [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2014.
- [44] Unfortunately, Bridget died just five years after her marriage. Marriage Registration of Bridget Healy and James Bowater, 1864, England & Wales, Civil Registration Marriage Index, 1837-1915 [database on-line]. Provo, UT, USA: Ancestry.com Operations Inc, 2006.
- [45] The Baptism of Anna Rebecca Healey, September 21, 1881, "England, Births and Christenings, 1538-1975." Salt Lake City, Utah: FamilySearch.
- [46] Ó Tuathaigh, p. 162.
- [47] Ibid, p. 159.
- [48] E.D. Steele, "The Irish Presence in the North of England, 1850–1914." *Northern History* Vol. 12, no. 1 (1976), p. 220.
- [49] Akenson, p. 191.
- [50] Birth Certificate of Feargus O'Connor Healy, June 1848, file no. BXCA 995777, London: England, General Register Office, copy in possession of the author.
- [51] Dorothy Thompson, *Chartists; Popular Politics in the Industrial Revolution* (New York: Pantheon Books, 1984), p. ix.
- [52] Ibid, p. x-1.
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- [55] For example, his name is either Feargus or Feargus Patrick in the census records of 1851 and 1861. Census Returns of England and Wales, 1851. Class: HO107; Piece: 2021; Folio: 577; Page: 25; GSU roll: 87425-87426" available at The National Archives of the UK (TNA): Public Record Office (PRO), 1851, Ancestry.co.uk and Census Returns of England and Wales, 1861. RG 9; Piece: 2050; Folio: 9; Page: 12; GSU roll: 542909: The National Archives of the UK (TNA): Public Record Office (PRO), 1861, Ancestry.co.uk.
- [56] Steele, p. 224.
- [57] This information can be found in the aforementioned 1841, 1851, 1861, and 1871 census records.
- [58] Akenson, p. 193.
- [59] Foster, p. 372.
- [60] MacRaild, p. 218.
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- [62] Ó Tuathaigh, p. 173.
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- [65] Akenson, p. 70.
- [66] Cross, p. 55.
- [67] Elizabeth and Lillian Florence are the older sisters of John Clayton Heeley, my great-grandfather. Gordon Wright, phone conversation with the author, April 23, 2021.

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Inexpensive Family Photo Christmas Ornaments

Art Taylor

Art Taylor has been researching his family history for about forty years. He has a sizable personal library of genealogy reference books and reads extensively. Art is also involved with researching hundreds of his inherited family photos from at least three generations of Taylors.

You can create custom photo Christmas ornaments for yourself or as gifts for family members. You'll need digital copies of some family photos of people, homes, events, activities, or other relevant images. See the **Materials List** below.

Michael's sells thin softwood plaques in a variety of shapes: landscape and portrait format rectangles, circles, hearts, and others. Any shape can be used. Scan each chosen shape to use as a template to size your digital photos. If desired, sand the edges of your wood ornaments to remove any splinters or roughness before coating both sides with Mod Podge. When the Mod Podge is dry, stack identical shapes and drill a small hole near the top edge. Use a small drill for this.

Adobe PhotoShop Elements, Corel PaintShop Pro Photo, or similar program will be useful for this project. Print your sized photos at home, or lay them out on standard letter size paper to maximize the number on a single page, print that page to a PDF, and take it to Staples to print it for you. Be sure to have the images on your PDF at exactly the desired finished size and stress to the staff at Staples, that **the prints must be exactly the same size**.

Back at home, carefully cut the prints apart, trim around the edges, and apply one to each side of each piece of wood. (If you print them at home, you can use White, Full Sheet Multipurpose Labels, available from Avery (see Staples) or Office Works, which I think I found at a discount store. The Avery ones are adhesive backed, so you remove a paper backing, then carefully place each on the wood. Repositioning is difficult, so don't press down until you're sure of the correct

position. Once located properly, press it firmly into place, ensuring there are no bubbles or wrinkles. Put a second photo on the other side. A coating of Mod Podge will help protect the ink and ensure good adhesion of the finished image.

See Photo 1 for an example. The checker board background would be cut away but here it replaces the transparent background of the digital image. Photo 2 shows a print made from a glass negative made by my grandfather when he homesteaded in Saskat-



Photo 1

hewan in the early 1900s. A digital ornamental picture frame was added to the photo. Photo 3 shows a wedding party on a landscape wood rectangle (the white border could be cropped off when printed, if desired), and the full frame of the image from Photo 7. This photo, printed on an Avery self-adhesive label, was applied to a plastic ornament. Photo 4 shows a photo of three siblings on a portrait wood rectangle and another Avery label on a different plastic ornament.



Photo 2



Left: Photo 3



Right: Photo 4

The final step is to thread a piece of ribbon, string, or thread through the small hole and tie a loop for hanging. Experience has shown that smaller photos work better on the plastic or glass ornaments, if you choose to try using some of them as in these examples. Mod Podge should work for non-adhesive backed photos.

Dollarama sometimes has 2-packs of clear plastic globe ornaments. (I've found some local stores have these each year, but other stores not every year. The latest ones I found were \$2.00 plus HST for a 2-pack.). These come with a sample generic photo inserted, but they are easy to disassemble, place your own photo, and reassemble. Ideally, you'd add the Who, When, Where, What, Why and any other information on the back of your chosen photo.

See Photo 5. The metal cap for the ribbon lifts straight up to allow the halves to separate. Next (Photo 6). lift out the sample image, trace it to same size onto paper, then cut it out carefully, using a sharp knife, leaving a mask you can position on a copy print to select only the desired area. Please do NOT destroy an original, unique, paper print. You can scan the paper mask and use a digital copy of it on any digital photos on your computer. Set your photo or photos in where the sample was, hold the sides together, and replace the cap with the ribbon, ready to hang on your tree or

elsewhere in your home. See Photo 7 for an example of a photo of grandparents and two grandchildren. The back of the photo, or another photo facing out, could have the names, place, and any other text printed on it.

Materials List

1. 1/16" (1.5875 mm) wood shapes from Michael's or other crafts store
2. fine sandpaper to smooth wood
3. digital family photos printed to fit (about 2 inches (50 mm) to 3 inches (75 mm) maximum)
4. flatbed scanner or digital camera to digitize paper prints or negatives or slides
5. photo editing software (Adobe PhotoShop Elements, Corel Paint Shop Pro Photo, or similar)
6. Avery full sheet (8.5" x 11" / 215.9 mm x 279.4 mm) adhesive backed sticker paper (Staples)
7. photo printer (inkjet or laser) OR (Staples or other print service)
8. scissors or craft knife to carefully cut apart and trim printed images
9. ModPodge See <https://plaidonline.com/shop-products/mod-podge-image-transfer-medium-clear-with-brush-2-oz-cs10618> for matte finish or <https://plaidonline.com/products/mod-podge-gloss-16-oz-cs11202> for a glossy finish.
10. 1/16" (1.5875 mm) or 1/8" (3.5 mm) drill
11. ribbon, string, or thread to make loop for hanging



Left to Right:
Photo 5, 6, 7

Coral's Corner

Coral Harkies

A Little bit about... The Voluntary Aid Detachment

The Voluntary Aid Detachment (VAD) was introduced in 1914 as Canada prepared for the potential war in Europe. The original intention was to have an emergency reserve of trained men and women who could provide medical support in case there was an invasion on Canadian soil. With the outbreak of WWI men enlisted in the Canadian Expeditionary Force. The VAD units were modeled after the British units and were intended to supplement the army nurses. This detachment was comprised of both professional nurses and civilian volunteers trained in First aid. The British VAD had over 23,000 nurses during the First World War and Canada had about 2,000. The majority of the Canadian volunteers worked in Canadian convalescent hospitals, but it is estimated that 500 VAD members served in British Military Hospitals.

The units were first set up in Halifax, Quebec City and St. John as they were the port cities that would receive wounded soldiers who were returning to Canada. Other detachments were set up in Montreal, Ottawa and Victoria.

The VAD undertook a variety of duties including nurses' aids, ambulance drivers, cooks, and clerical staff. They were not held in high regard by the Canadian Nursing sisters but were welcomed by the British Military Hospitals. The first VAD group left in September 1916 at the request of the British Red Cross. St. John's Ambulance in Canada arranged for 360 volunteers to go to various postings overseas. Some notable women who volunteered for the VAD include Amelia Earhart, who volunteered at the Spadina Military Hospital in Toronto and, Agatha Christie who volunteered at the Town Hall Red Cross Hospital in Torquay, England.



Above: Recruitment poster seeking women for Great Britain's Voluntary Aid Detachment (VAD) [Canadian War Museum].

The VAD also used their training during the Halifax explosion of 1917 and the Spanish flu pandemic of 1918. The VAD was officially demobilized in October 1920.

Library and Archives Canada has records of the VAD including pictures, employment requirements, and nominal rolls. Unfortunately, much of this information is not available online. A list is available by using the Archive Search option searching for "Voluntary Aid Detachment". Many of the records for the British units are available from the British Red Cross Museum and Archives. There is a link listed below in the resource section.

Resources:

Parks Canada Voluntary Aid Detachments

https://www.canada.ca/en/parks-canada/news/2017/03/voluntary_aid_detachments.html

Queen Alexandra's Royal Army Nursing, Voluntary Aid Detachments <https://www.qaranc.co.uk/voluntary-aid-detachment.php>

The Great War: Records for Civilian Medical Volunteers

<http://www.greatwar.co.uk/research/civilian-records/medical-volunteers.htm>

CCGW Unveiling Women in War: The Voluntary Aid Detachment during the First World War

<https://greatwarcentre.com/2018/04/27/unveiling-women-in-war-the-voluntary-aid-detachment-during-the-first-world-war/>

British Voluntary Aid Detachment in WWI - video

<https://www.youtube.com/watch?v=CKOfN9-ilGs>

Books:

A Volunteer Nurse and the Western Front by Olive Dent

A Small Army of Women - Canadian Volunteer Nurses and the First World War by Linda J. Quiney



Above: A Canadian VAD Ambulance Driver at the front, May 1917 [Library and Archives Canada].

Off the Beaten Branch South African/Boer War 1899-1902

The South African War was a pivotal time in Canadian military history. This was the first time Canada dispatched troops to a conflict overseas.

In October 1899, tensions between the Dutch South Africans, known as the Boers, and British South Africans escalated into war. Tensions had been building for years, especially after rich deposits of gold and diamonds were discovered in the second half of the 19th century. New immigration and an increase in British interests in the Boer territory contributed to the increased tensions.

After Britain requested assistance from the Commonwealth nations, Canada responded by recruiting, equipping and transporting two groups of volunteers to serve with the British forces. Some Canadians felt that we should not become involved as it was seen as “Britain’s War,” but others felt that it was important to help defend the British Empire.

All expenses were paid by the British War Office, including pay and return transportation. The first Canadian contingent sailed from Quebec City on October 30, 1899. More than 7,000 men volunteered to serve making up two regiments and three artillery batteries including mounted troops and a field hospital.

The Canadian volunteers participated in nine battles between November 1899 and May 1902. In the February 1900 Battle of Paardeberg, Canadians distinguished themselves helping to win the first major victory of the British troops. Canada lost 18 soldiers and 68 others were wounded in the battle. Canada was also involved in the Battle of Leifontein in November 1900. The war ended with the Treaty of Vereeniging when it was signed on May 31, 1902. The Boers surrendered their independence in exchange for various terms and conditions.

Five Canadians earned the Victoria Cross, 280 Canadian soldiers lost their lives, and another 250 soldiers were wounded. All of the fallen are commemorated in *South African War / Nile Expedition*

Book of Remembrance which is displayed in the Memorial Chamber in the Peace Tower on Parliament Hill in Ottawa.

The Boer War was the first time that women served overseas in the military. Twelve Nursing Sisters tended to the wounded in South Africa. Georgina Pope of Prince Edward Island, who led the Nursing Sisters during the Boer War, was the first Canadian woman to be awarded the Royal Red Cross for her impressive service.

Library and Archives Canada has a collection of 5,935 service files from the Boer War. Unfortunately, some of the files have not survived. The surviving files have been digitized and include attestation papers, service histories, medical reports and notations of medals. They also hold the registers of recipients of the Queen's South Africa Medal which was awarded to all those who saw action in South Africa between October 11, 1899 and May 31, 1902. Members of the 3rd, 4th, 5th, and 6th Canadian Mounted Rifles were not awarded the Queen's South Africa medal as they arrived after the war had ended. The King's South Africa medal was awarded to all those who served in South Africa on or after January 1, 1902 and who had completed 18 months of service before 1 June 1902. Records for these medal recipients are at The National Archives in England.



Above: Canada Boer War Victorian Slouch Hat Badge [Regimental Badges].

Land Grant applications

Veterans of the South African War were entitled to claim 320 acres of Dominion land. Applications were made via a two-page form and included the applicant's name, place of residence, and service summary. The actual application forms have not been digitized. Many veterans opted instead for service scrip of \$160 rather than apply for a land grant, or they sold their land grants to another. These records are also not digitized and are only available onsite at Library and Archives Canada.

Library and Archives Canada holds other items pertaining to the South Africa War including pay lists, unit diaries, and other reports. This collection also has some applications for volunteers who were refused service for a variety of reasons. To get further information on these items please use the Archive Search and enter "South African War" and other keywords.

Some Canadians also volunteered through the North West Mounted Police and their files are included with the records for the North West Mounted Police Personnel (1873-1904) files and can be found on the Library and Archives Canada website.

South African Constabulary

The South African Constabulary was raised by the British to maintain order in the Orange River Colony and Transvaal after the South African War ended. In March 1901, 1,248 Canadians left for South Africa to serve in this unit. Their service files are held at the National Archives of South Africa, but Family Search has microfilmed the South African Constabulary personnel files dating from 1900-1912 and those are available online.

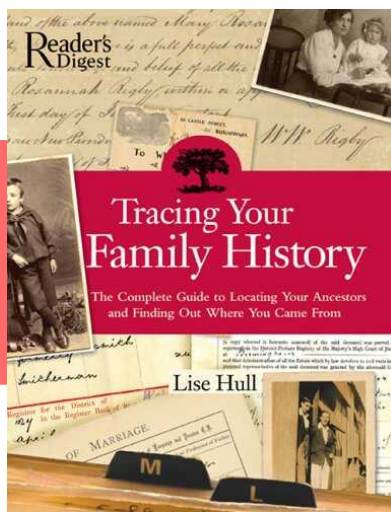
[National Archives and Records Service of South Africa](http://www.national.archives.gov.za/)
Head Office, Private Bag X236, Pretoria 0001, South Africa, <http://www.national.archives.gov.za/>

[Free State Archives Repository](http://tng.page.co.za/showrepo.php?repoID=R10&tree=page)

The Head, Private Bag X20504, Bloemfontein 9300, South Africa, <http://tng.page.co.za/showrepo.php?repoID=R10&tree=page>

Tracing Your Family History: The Complete Guide to Locating Your Ancestors and Finding Out Where You Came From

A Review by Art Taylor



Author: Lise Hull

Publisher: Readers Digest (2006)

Hardcover, 223 pages

ISBN-10: 0762105739

ISBN-13: 978-0762105731

Lise Hull has succeeded in publishing a comprehensive guide for beginner, and intermediate genealogists, although it also serves as a refresher for experienced genealogists. The five sections cover: *Beginning the Quest*; *Filling the Gaps*; *Understanding the Fine Print*; *Special Circumstances*; and *Going Global*. Copies of the National Genealogical Society's Publication Standards for sharing information with others, in print, and on web pages; a Resources Directory; Genealogy Software (slightly outdated); Genealogy and Archive Supplies; Further Reading (books and periodical); Index; Picture Credits; and Author's Acknowledgments complete the book.

Logical divisions within each section include problem and solution and a dos and don'ts section in the sidebar. Extensive photos and document samples complement the text, with captions explaining how they provide hints for further research. Some topics covered include URLs for additional information. Other topics name specific books for relevant information.

An explanation about privacy restrictions in various

jurisdictions tells why some records and documents may not be available. The section on marriage records also mentions banns and other marriage documents. In the section about births and baptisms, both the front and back of an actual birth certificate is shown. A photo of the front shows the expected information. The photo of the reverse side includes the baby's footprints and the mother's thumbprints. The section covering probates and wills has a list of questions pertaining to evaluating the clues within wills. When covering transported convicts, there's a side bar "Examining a ticket of leave", which may include a detailed physical description and other useful information about the convict.

While there seems to be an emphasis on American sources, most sections also include Australian, British, Canadian, and some other national sources. In general, Hull goes far beyond the basic Birth, Marriage, and Death records and provides sources for additional information to more fully tell our ancestors' stories. Some information is outdated in 2023, but most of the information is as relevant now as when the book was published, nearly twenty years ago. It deserves a place on every genealogist's reference bookshelf.

What's in a Name?

Necronyms and Naming Traditions

Robbie Gorr

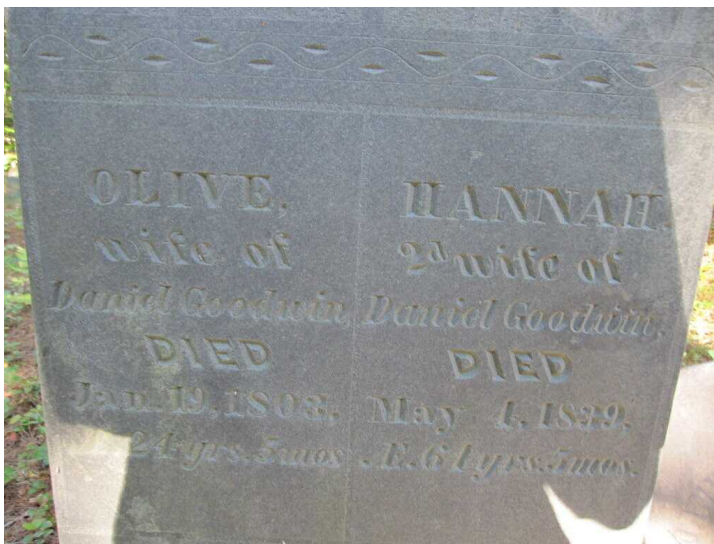
My forebear Sophronia was always something of a family mystery as there was no existing record of her birth. It appeared that she was the daughter of her father's second wife but she bore the same unusual name as her father's first wife. Many family historians listed her as the child of her father's first marriage, claiming that she had been named after her mother. But all the available evidence concerning her age and the date of her father's remarriage seemed to indicate that the second wife must have been her mother. The situation was really not as difficult to explain as it appeared at first glance especially if you were aware of a certain curious and little-known family naming tradition.

You will often see the same names used repeatedly in families and, while certain names are popular at various periods in history, the repetition could represent a pattern. Among the British, the Irish and their colonial descendants, as well as some other cultures, there was a traditional naming pattern for children based on the order of their birth that was in popular and regular use in the eighteenth and nineteenth centuries. The eldest son would frequently be named in honour of the paternal grandfather, the second son after the maternal grandfather, a third son after the father, a subsequent son after a paternal uncle, and so on. The pattern was slightly varied for female children. A firstborn daughter was often named after the maternal grandmother, a second was called after the paternal grandmother, while a third was given her mother's name, and a fourth might be named for the mother's elder sister. Of course, family members with the same name could alter the order of the naming pattern and there were some other variations and deviations to the tradition as well.

One intriguing and somewhat unusual variation to the naming pattern custom involved the first daughter born to a second wife. If no surviving child of the first marriage had been named after the first wife, then the first daughter born in the second marriage would be named after that first wife. It was seen to be a compassionate tribute and memorial to the previous wife. It was also considered a way to honour the dead woman who would produce no further offspring and thereby reduce the possibility that her name would be carried into posterity. And a second wife knew that if she, too, were to die, then her husband's next child with a successive wife would probably be named after her.



Above: If no surviving child of a first marriage had been named after the first wife, then the first daughter born in the second marriage would be named in honour of that first wife - a little-known naming tradition often seen in the 18th and 19th centuries [Photo from author's collection].



Above: Hannah, the second wife of Daniel Goodwin of Oxford County in Maine, first gave birth to a son and then to a daughter who they named Olive in honour of his first wife who had died young [Photo by fishermansdaughter on Creative Commons].

A name given to a child in honour of someone who has died is called a necronym. The term comes from the Greek and literally translates as 'death name'. Necronyms were more frequently used when an older sibling predeceased a newborn who would be given the same moniker, especially if the name was a part of the naming pattern tradition and therefore an important one to the family. In previous ages, when the infant and childhood mortality rate was much higher, it would not be uncommon to find two or even three children in a family given the same name when the older siblings died young.

Among both Sephardic and Ashkenazic Jews there is a custom to name children after someone who has died, usually a beloved relative. The parents hope that the child may emulate in their life the virtues of the deceased namesake. There is also the hope that the soul of the family member will live on in the child bearing the same name.

The tradition of honouring the first spouse with a necronym given to the first child of a remarriage was also found among Norwegian and other Scandinavian cultures during the same time period. In those societies the same naming custom was also applied to the sons of women who had been married before; in such cases, the first son born to a woman's second husband would be named for her first husband. The Sicilian naming convention was a practice employed by most Sicilians and southern Italians for generations. They also espoused the use of the name of a deceased first wife for the first child born of the second marriage whether it was a male or a female, the name or a variation of it given depending on the gender of the child.

As a result, this particular naming tradition of the use of a necronym, now little-known, was in common use throughout the colonies of North America in the past two centuries. It may also explain why my forebear Sophronia, apparently the daughter of a second marriage, had come to be named in honour of her father's first wife.

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Burt or Beadle? Poverty, False Fathers, and the Case of a Changing Surname

Graham Burt

Graham Burt has been interested in history and genealogy from a young age. An archivist by trade, Graham loves helping others unearth stories from the past and piece together family histories. He is currently the webmaster for the Wellington County Branch, Ontario Ancestors, and the layout editor for *Families*.

When I began researching my family history a number of years ago, I knew very little about the origins of my paternal great-grandfather, Charles “Charlie” Alfred Burt (and, very little about genealogy in general!). All I really knew was that he was born in Toronto in 1888 and that his parents – who I knew from Charlie’s marriage record were named Andrew Burt and Esther Hodgkins – were natives of England.[1]

To confirm Charlie’s date and place of birth, I initially searched for his Ontario birth registration, but had no luck finding it. I moved on to the 1891 Canadian Census and tried searching for Charlie and his parents. Again, my search came up empty. For someone who was new to genealogy, striking out twice at my first and second-to-bat was quite discouraging.

But I suppose that the third time really is the charm. Using the same search criteria that I had been using – Charles Alfred Burt, born in 1888 in Toronto to parents Andrew and Esther – I finally found a match in the 1901 Canadian Census![2] The match was Charles A. Burt, age 13 (born 22 January 1888), a grocery clerk, who was living in Ward 6 in the west part of Toronto. Living with him were four siblings, and a sister-in-law and nephew, and his mother, Esther! My great-grandfather’s family had finally been found.

The 1901 Census showed that Charlie’s 53-year-old mother, Esther (b. 1847), was a widow (Andrew had died in 1898 at the age of 52).[3] Esther and the three eldest children – George (b. 1880), Eliza (b. 1882), and Sarah (b. 1884) – had, according to the census, immigrated to Canada from England in 1884. James (b. 1886), the second youngest, had, like Charlie, been



Above: Charlie Burt as a young lad in Toronto, ca. 1900 [Photo from the author’s collection].

born in Canada. Armed with this new information, I was hoping I could find out more about the family.

I first searched for a Canadian birth registration record for James (b. 1886) but came up empty handed. I did consistently find the Burt family in Toronto City Directory’s from 1901 onwards, but nothing from the 1880s and 1890s.[4] Next, I looked for an immigration record for Charlie’s parents and older siblings. To my frustration, after many searches using as many combinations as I could think of, there were still no matches. If the immigration date on the 1901 census was correct (which I was seriously starting to doubt), I was unable to find any record for the Burt family in Canada between 1884 and 1901. How does every member of a family simply disappear from the records for 17 years? Where were these people!?

After many hours of research, I took a step back. I still knew so little about the Burt family, and much of what I had discovered was suspect. But it would have to do for now. I had run out of patience searching for the family in Canada. It was time to venture across the vast Atlantic Ocean (only figuratively, unfortunately) and start seeing what I could find in the British records. All I had heard from family lore was that they were from London.

If the 1901 census information was correct, George (b. 1880), Eliza (b. 1882), and Sarah (b. 1884) were born in England, so I started with them. I was pleasantly surprised to find promising leads quite early on in my search. I found potential baptism records for all three siblings in the Parish of Lambeth in London. The dates, names of their parents, and address all matched on the baptism records! Their father, Andrew, was a potter's labourer, and they lived on Catherine Street in Lambeth.

With this information, a search for the family in the 1881 England Census also proved fruitful. Although Eliza and Sarah had not yet been born, I found six-month-old George (b. 1880) living with his parents, Andrew, age 37 (b. 1844), Esther, age 35 (b. 1846), on Catherine Street in Lambeth! Listed with George were four older siblings – William (b. 1867), Robert (b. 1870), Andrew (b. 1872), and Esther (b. 1877).[5] With some more digging, I was able to find baptism records for these siblings too, and, also found Andrew, Esther, William, and Andrew Jr. in the 1871 Census.[6]

Since no new children were listed in the 1871 Census, I assumed that Andrew and Esther were married sometime in the mid-1860s. After some searching, I

discovered that they were indeed married on July 30, 1867, on the China Terrace at the Lambeth Wesleyan (Methodist) Chapel.[7] Andrew, age 22, a potter, was the son of William Burt, a plumber.[8] Esther, age 20, was the daughter of William Hodgkins, a steamboat fireman. Both Andrew and Esther listed the same address on their marriage record, which is perhaps unsurprising given the fact that William, their first child, was born on January 17, 1867 – seven months before the wedding.

The Burt family was clearly quite destitute. William's birth registration shows that he was born in the Princes Road Workhouse in Lambeth, where Esther was living at the time. Workhouses, which had existed in London as early as 1601, were government-run, taxpayer funded houses for those who had no other means of support.[9] Paupers, a term referring to the very poor in Victorian society, were sent to workhouses when they could no longer afford to survive on their own means.

Since most workhouses did have infirmaries attached to them, it is possible that Esther admitted herself so she could have her child there. Either Esther and her family could not afford to pay the medical costs associated with delivering a baby at home, or, more likely, her parents did not want to endure the societal shame associated with their daughter getting pregnant out of wedlock.

Living conditions within the workhouse were purposely horrid to deter idleness, vice, and "sluggish sensual indolence." [10] The little food inmates were given was often rotten, and disease was rampant. In 1866, a year before Esther would admit herself into the Princes workhouse, James Greenwood, an under-cover

1867. Marriage solemnized at Lambeth Wesleyan in the District of Lambeth in the County of Surrey								
No.	When Married.	Name and Surname.	Age.	Condition.	Rank or Profession.	Residence at the time of Marriage.	Father's Name and Surname.	Rank or Profession of Father.
115	Thirtieth July 1867	Andrew Burt	22 years	Bachelor	Potter	62 East Street, Lambeth	William Burt	Plumber
		Esther Hodgkins	20 years	Spinster	-	62 East Street, Lambeth	William Hodgkins	Steam boat fireman
Married in the Lambeth Wesleyan Chapel according to the Rites and Ceremonies of the Wesleyan Methodists by Certificate by me.								
This Marriage was solemnized between us,		<i>the mark of Andrew Burt</i> <i>the mark of Esther Hodgkins</i>			in the Presence of us,		<i>William Hodgkins</i> <i>Samuel Tietjen</i>	
							<i>Robert Hodgkins</i> <i>Wm West Minister</i>	
							<i>J Barnett</i> <i>Registrar</i>	

Above: The marriage record for Andrew Burt and Esther Hodgkins, 1867 [UK General Register Office].



Above: Watercolour of “Lambeth Workhouse” on Princes Road, Lambeth, by G. Yates, 1825 [Lambeth Archives].

journalist, described the crowded lodging rooms and his fellow workhouse inmates in Lambeth as being “towzled, dirty, [and] villainous.”[11] The bath each inmate was forced to take upon admission was, according to Greenwood, “disgustingly like [a] weak mutton broth.”[12] As far as I have been able to tell, Esther did not live in the workhouse for long, and the family was fortunate to have never had the need to return.

Armed with Andrew’s father’s name from the marriage record, I was optimistic (naively, perhaps) at the prospect of finding out more about Andrew’s early life and the lives of his parents, with hopes that this information might help to fill in the missing holes. But, despite hours of searching on multiple sites, I could find nothing concrete. There were some potential record matches for an Andrew Burt born circa 1845, but the father’s name was never William, and I still didn’t know the name of his mother. Without these details, it was impossible to narrow down the results.

I felt like I had hit a dead end. I was frustrated beyond belief, and so I gave up for a couple of weeks. But, as most genealogists can probably attest, after some time had passed, I gave in to the temptation to keep on researching. It was a puzzle I just needed to solve!

I remembered that a seasoned family history researcher had once told me that the best thing to do when you’re stuck is to go through the records that you had already found and look for any clues that may have been missed. That turned out to be good advice. When I

came back to the 1871 census record for Andrew, Esther, and the two boys, I immediately noticed something that I had missed the first time. Listed on the same page was another family with the surname Burt – Robert, age 48, Emma, age 39, and their six children!

I dug in my heels and concentrated on collecting records and building a family tree for Robert and Emma’s family. My initial thought was that Robert, who was, according to the census, 22 years older than Andrew, could have been his father or maybe an older brother. I looked up the birth records of Robert and Emma’s children, located their marriage certificate and other census records, but found no link that suggested that Robert was Andrew’s father or brother. Perhaps he was an uncle or older cousin?

Luckily, I was able to build Robert’s line back a generation. He was the son of Robert Burt Sr. (1792-1851) and Elizabeth Waterhouse (1793-1851). The 1841 England Census showed the family living on Saunders Street in Lambeth.[13] Robert Jr. (b. 1823) was one of at least eight children born to Robert and Elizabeth. And, to my delight, I noticed that he had a brother named William!

My hopes were quickly dashed, though, when I did the math and concluded that this William, born in 1831, would have only been 13 or 14 when Andrew was born. While technically possible, it would be very unlikely that he was Andrew’s father. So, who was William the plumber listed on Andrew’s marriage certificate? All I knew was that I wasn’t ready to give up on the apparent connection between Robert and Andrew. Surely being neighbours in 1871 wasn’t just a coincidence. So, I kept on digging.

I found Robert Sr. and Elizabeth, now approaching their 40s, still living on Saunders Street in the 1851 Census.[14] The surname was recorded as “Burk”, but the address, names, and ages all matched. While many of their older children had left home and started families of their own, they still had three sons living at home. To my delight, residing with them was also their six-year-old grandson, Andrew (b. 1845)! Surely this was my great-great grandfather, making Robert and Emma his aunt and uncle.

How strange it was to know who Andrew's grandparents were but not his parents! To finish connecting the dots, I further built out the family lines of Robert Sr. and Elizabeth's children to try to determine exactly how Andrew was connected. After some searching, I came across the 1861 Census record for Hannah (1828-1900), Robert Sr. and Elizabeth's fourth child. Hannah, age 33, was the wife of Daniel Beadle (1826-1881), who was 35. They lived in Lambeth with their four children, the eldest being 15-year-old Andrew Beadle.[15] After further investigation, this was the only grandchild I could find of Robert Sr. and Elizabeth Burt that had the name Andrew. So, this must be the correct Andrew! But the problem was, his name was Andrew *Beadle*, not Burt.

I was confused, but I also felt like I was onto something. I did some more digging on Hannah and Daniel and determined that they were married on January 29, 1849 – about four or so years after Andrew was born.[16] Hannah, it should be noted, was recorded as a spinster (not previously married) on their marriage record. Was Daniel Andrew's father? By this point, I had come to understand that getting pregnant outside of wedlock in the slums of Victorian London wasn't exactly uncommon. Did Daniel and Hannah have a child together and then decide to get married four years later? But why the long delay? Daniel, I soon discovered, had spent time in Newgate Prison prior to his marriage to Hannah awaiting trial for a crime of larceny against British MP Andrew Spottiswoode (for which he was later found not guilty). [16] Perhaps this is part of why the wedding was so delayed?

But then I wondered about the 1851 census record for six-year-old Andrew. Why was he living with his grandparents and using Burt as his surname, when his mother Hannah and his brother William (b. 1850) were living in Lambeth using the Beadle surname (Daniel wasn't listed with his family in 1851, and I still haven't been able to locate him)? Was Andrew just visiting his grandparents and listed as a Burt by mistake? The answer to all of these questions, I believed, would be found on Andrew's birth registration record. I took another stab at trying to find it with the new clues I had

acquired, and, at last, I struck gold![17]

Andrew, according to his birth registration, was born on February 12, 1845, at 4 Saunders Street – the home of his grandparents – in the civil parish of St. Mary Lambeth. His mother was indeed Hannah Burt, the fourth daughter of Robert Sr. and Elizabeth. She would have been 16 or 17 years old when she gave birth. No father was recorded, implying that Andrew was born 'illegitimately'.

Under the "Bastardy Clause" in the *New Poor Law of 1834*, illegitimate children were under the sole responsibility of their mother until they were 16 years of age. This had not always been so in English history. By as early as the 1590s, the putative father of any illegitimate child was legally obliged to support the child, and their mother, financially.[18] By the 1800s, however, many Victorians had become convinced that these monetary obligations forced on men "encouraged licentiousness" on the part of women and actually made illegitimacy desirable because of the associated compensation.[19]

Given the fact that the 1834 Bastardy Clause essentially absolved putative fathers of any responsibility for their illegitimate offspring, it is perhaps unsurprisingly that the identity of Andrew's biological father, and thus Charlie's paternal grandfather, remains unknown. It does remain a possibility that Daniel Beadle, whom Hannah married in 1849, did father Andrew, but I personally think it's unlikely. If Daniel was Andrew's biological father, one would think that he would have used Beadle throughout his life instead of Burt (his mother's maiden name) even if he was born before they were married.

What about William Burt the plumber, listed on Andrew's 1867 marriage record? It is likely that he never existed. I came to learn that it was extremely common that a person born illegitimately would invent details of a father on their wedding day to avoid having to admit to the illegitimacy. In Victorian society, it was far less shameful to falsify a father on a vital record than to leave it blank, even with the threat of associated punishments. We don't know why Andrew listed



Left: “The Poor Law's Amendment Bill 67th Bastardy Clause,” a cartoon from 1834 depicting Lord Brougham kicking a pregnant woman in the backside, urged on by a bishop and an old maid, while a queue of pregnant women are refused entry into ‘National Delivery House’ [British Museum].

William as his father, but the fact that he chose to invent a name instead of putting Daniel Beadle verifies, to me at least, that Daniel was not his biological father. [20]

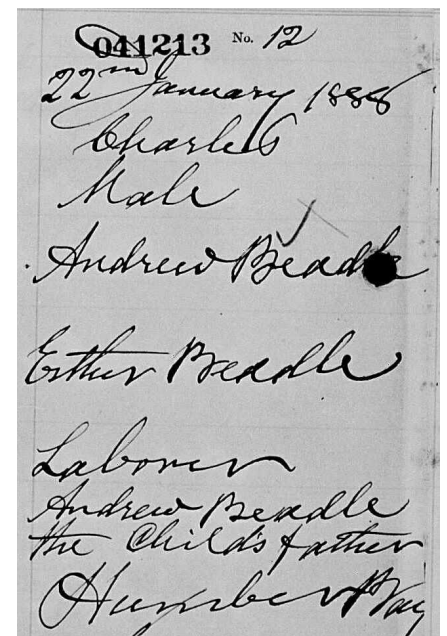
After finally figuring out the context surrounding Andrew’s birth, it was time to look back at the missing Burt family records in Canada between 1884 and 1901. It turned out that knowing the identity of Andrew’s mother and stepfather was a game-changer.

Even though for the entire time that Andrew and Esther lived in England – from their marriage in 1867 to the birth of their daughter Sarah in 1884 – they used the Burt surname, I decided to try searching for the missing records using the Beadle surname instead. Andrew had been known as Andrew Beadle before his marriage to Esther, so I figured it was worth a try.

And voila! There they were – Andrew and Esther Beadle and their six children on the ship’s manifest for the *S.S. Scotland*, which sailed from London on July 22, 1884, and arrived in Montreal on August 6 – a 16-day trip across the Atlantic.[21] Four years later, Charles Alfred – Andrew and Esther’s youngest child, and my great-grandfather – was born in Humber Bay (Etobicoke) on January 22, 1888. Like his brother James born in 1886, Charlie’s legal name was recorded

as *Beadle*, not Burt.[22] I also found the family, listed as *Beadle*, in the 1891 Canadian Census.[23] At last, I had pieced together the whereabouts of my great-grandfather’s family. I was, at this point in my venture into genealogy, long past the ‘interest’ stage – I was becoming a full-blown family history addict!

But a major question remained about this family. Why was it that for the entire time Andrew and Esther lived in England (1867-1884) they use the surname Burt, but then changed to Beadle during their immigration and for the first six or so years in Canada, only to change back to Burt again after 1901? Burt, Beadle, Burt, Beadle, Burt!? The answer, it seems, rests with Hannah (Burt) Beadle, Andrew’s mother.



Right: Charlie Burt/Beadle’s birth registration record, 1888 [familysearch.org].

Daniel Beadle, Andrew's stepfather, died of cholera in July 1881 at the age of 58.[24] In June 1882 – two years before Andrew and Esther emigrated – widowed Hannah, who was 54, decided to immigrate to Canada with her three remaining unwed children. Two of her older sons – William and Daniel Jr. – had left for Canada in the 1870s and settled in Toronto, so that was her obvious choice of destination. This also explains why Andrew and Esther decided to settle their family there as well.

Hannah (Burt) Beadle died in Toronto on April 27, 1900 at the age of 72.[25] Andrew, Esther and their children used Beadle from 1884 until 1900 but reverted back to Burt for the 1901 Census – and continued to use Burt for the remainder of their lives. It is clear to me that the changing of surnames had to do with Hannah, the matron of the family.

Why did Andrew and his family use Beadle from 1884 to 1900 in Canada even though they had used Burt from 1867 to 1884 in England? Had Hannah helped to pay for some or all of the family's passage to Canada? If so, was it a condition of their accepting the money that they use Beadle instead of Burt? Did Andrew do so reluctantly so as to appease his mother in exchange for giving his children a better life in Canada? Did he despise his stepfather so much that Esther and the

children refused to continue using Daniel's surname, even after Andrew's death in 1898?

We will probably never know the answers to these questions for certain. But even so, my discoveries about my paternal great-grandfather's origins – a story of poverty, illegitimacy, and a changing surname – makes me immensely thankful. How different things could be for me today (if I would even exist at all) if my ancestors had made different choices or had given up amid desperate times. As for my surname – something that is so linked to one's identity – if my great-great grandfather and his wife had not been so unyielding in their convictions, my family would likely be Beadles today instead of Burts!

But maybe surnames aren't that important after all. If I was Graham Beadle instead of Graham Burt, would my life be much different? Perhaps not. But I still think there is immense value in knowing the stories of our ancestors and tracing how life in the present came to be. As the late Michael Crichton penned, "If you don't know history, then you don't know anything. You are a leaf that doesn't know it is part of a tree." The tree may be full of broken, bent, and dying branches, but knowing where our roots are planted keeps us grounded.

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- [9] The origins of the workhouse can be traced to the *Poor Law Act of 1388* which attempted to address labourer shortages following England's Black Death by restricting the movement of labourers. It ultimately led to the state becoming responsible for the support of the poor. Lambeth opened its first workhouse in 1726 on Princes Road. Simon Fowler, *Workhouse: The People, The Places, the Life Behind Doors* (London: National Archives, 2007), 57-59. See also Liza Picard, *Victorian London: The Life of a City, 1840-1870* (London: Weidenfeld & Nicolson 2005), 93.
- [10] Quoted from Trevor May, *An Economic and Social History of Britain, 1760-1970* (London: Longman Group, 1987), 122-123.
- [11] Towzled is a variant of "tousled," meaning untidy, unkempt, and disorderly.
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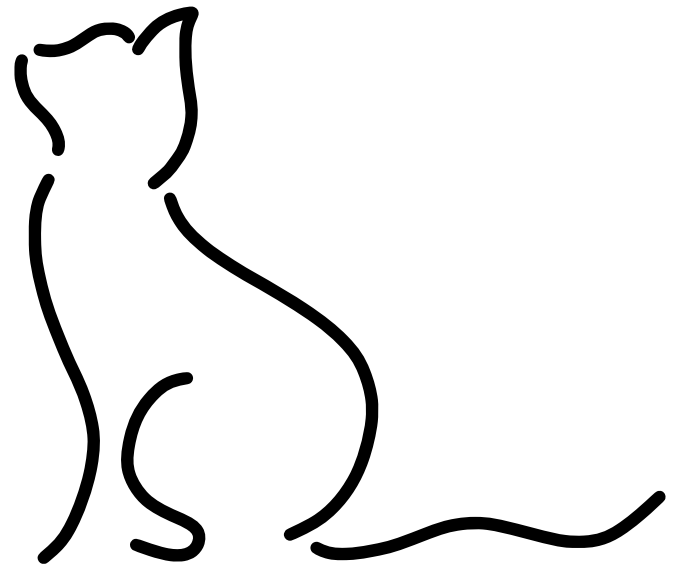
Alan Campbell

Alan Campbell is an Ambassador for the Ontario Genealogical Society and is the editor of "The Lambton Lifeline," the newsletter of the Lambton County Branch of OGS. He can be reached at alan.acsresearch.campbell@gmail.com.

Reading a post on Facebook by a genealogy friend about one of her kittens who had jumped onto a shelf in a closet and “encountered several boxes of family history memorabilia” prompted this blog post. By the time my friend investigated the rattling in the closet, the cat was “...happily sitting on top of two boxes with the contents of the third strewn all over the closet.” Being somewhat partial to providing punch lines for situations; I posted the following comment, “You are quite a role model [for genealogical research] when even the cats get into family history.” Thinking about my comment later I began to reflect on what it would mean to be a genealogical role model.

My first criteria would be bringing professionalism to my research. That is not to say that I would be a professional genealogist, rather that I would seek accurate information about my ancestors. Conducting the exhaustive searches for records and citing their sources when using them would be part of that professionalism. Careful analysis of records would be a must to make sure that they were those of my ancestors.

A welcoming attitude to new genealogists or genealogists new to certain record sets or to research in a geographical area would be my second criteria. Helping researchers understand research in particular record sets and geographical areas is part of what I try to do on a regular basis. My usual comment at lectures I give is that I don't mind helping researchers figure out where to research and what records to explore, but I do not do the researching for them. My rationale for the latter comment is that I personally like to do the research so I have the pleasure of finding that important record which breaks through my brick wall. I



do use professional researchers or local researchers when it would be too costly to travel to see records that aren't digitized and online.

My third criteria would be having a visible presence in a blog, newsletter and journal content and/or in the publishing of family history books in order to encourage other researchers to record the results of their research in a sharable format. I chuckle when other researchers say that as a former teacher, I have writing skills that they do not have. I remind them that as an elementary school educator I expected the students to write not me. My role was to help them revise and edit their written work to make it the best that it could be. My writing as an educator was related to writing report cards, school newsletters and the odd report at administration's request. My writing skills were developed as I wrote material for newsletter articles. Many a time I roughed out a story and then “slept on it”. At least a day later I would take out the draft and revise it extensively. Any article that was to

be sent to a journal or newsletter editor for publishing was revised numerous times. Some of them were revised again at the request of the editor of the particular publication. There is no shame in being asked to revise an article that you have written. Seeing your well-written article in print is satisfying.

A fourth criteria would be staying up to date about new record sources and new genealogical search strategies relevant to your own areas of genealogical research. This could be done by using record sources to gain familiarity with them, attending webinars on relevant genealogical topics, watching relevant YouTube videos and lastly, being involved in Twitter chats and Facebook circles.

So how do you do all of this while still being part of family life, getting the housecleaning, cooking and yard work done, targeting vacations to satisfy other family members' interests and all of the other intrusions into your life by events outside your control? Sorry. I can't help you with structuring your life, I am barely coping with mine!

This post was written with the intention of stimulating discussion, since some genealogical researchers may have the same attitude as larger-than-life sports figures who do not see themselves as needing to be a role model for others. Feel free to point out other criteria or to note my feet of clay - my wife is already good at that!



**In the next issue of
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Rob Gorr will continue with his *What's in a Name?* series with "Ministers, Missionaries and other Preachers"

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Morran-Myles Branch:

Did You Know that we have two ancestors who lived in three other countries before settling in the USA?

Mary J. Sayles, MS

Ms. Mary Sayles has been a part-time genealogist for more than 40 years. Since she retired from full-time work, she enjoys spending time researching genealogy and local history, plus teaching genealogy classes and working with other genealogy researchers. Mary has taught genealogy in the Sacramento, California region and in Halifax, Nova Scotia; is a genealogy docent at the Sacramento Eastern Avenue Family Search Center, the Sacramento County Public Library, and the Roseville Public Library. She also has published multiple genealogy articles, writes the “*Did You Know*” column in the PRESERVES, a Root Cellar – Sacramento Genealogical Society Journal, and shares genealogy information with family in an occasional “newsletter”. Mary currently is the President of the Sacramento Regional Genealogical Council in California, and publishes the Roseville Genealogical Society newsletter. She has Canadian and USA ancestors. Ms. Sayles earned a MS Degree in Nursing and a Bachelors Second Major in Sociology. Mary can be reached via email at Research4Genealogy@comcast.net.

Both ancestors, Anna Morran and John Myles, lived in at least four countries during their lifetime. In what countries did our valiant ancestors live?

Anna Morran (Moran) was born to Ann Perry and Andrew Morran on 08 June 1839-40 in County Donegal, Ireland.[1] When she was about 2 years of age, after her father died, Anna, her mother & siblings, and her Aunt Johanna and Uncle William moved to Glasgow, Scotland, to seek work and food during one of the potato famines. From there, the family moved to Clarke Township, Durham County, Ontario, Canada, and later to Arran Township in Bruce County, Ontario when land was opened to settlers in the 1850s. There she met and later married John Myles in 1859.[2]



Left: Location of John Morran's land in 1880 on a current map. [Courtesy of Maps Bruce County, Interactive Map Section, <https://www.brucecounty.on.ca/maps>].

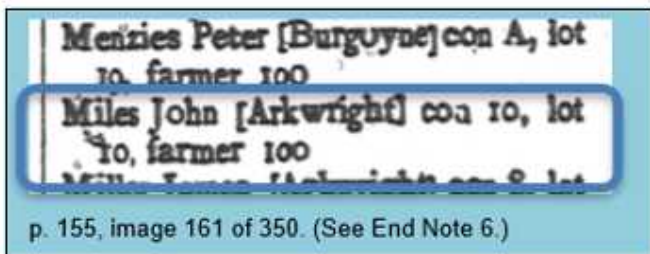
John Myles (Miles) was born to Catherine Harron and Walter Myles on 16 September 1826 in County Donegal, Ireland.[3] His father died when he was 6 years of age. In 1851, John moved to London, England

staying there about 6 years, and then immigrated to Ontario, Canada. The first land record located for John Myles was in Arran Township in Bruce County, Ontario, when land was opened to settlers in the early 1850s. There he met and later married Anna Morran on 04 November 1859 in Bruce County, Ontario.[4]

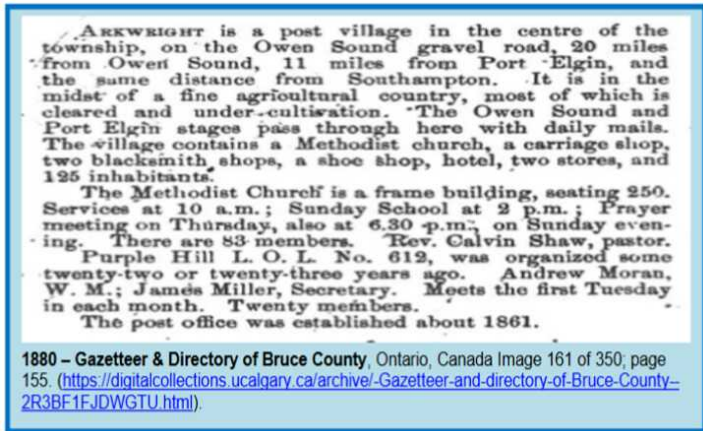
John purchased a lot close to what is now called Arran Lake. It was Lot 10, Concession 10 in Arran Township, Bruce County, Ontario, Canada. He most likely built a home on that land and raised the family in Bruce County, Ontario until they moved to Bottineau, Bottineau County, North Dakota, USA in 1888.

A search of a Bruce County Directories was conducted to see if John Miles/Myles was listed. Because city directories were created as sources of information about urban areas and their inhabitants,[5] farmers were not always listed in these publications. Thankfully, there was one instance of John Miles in the **1880 Gazetteer & Directory of Bruce County, Ontario**. He is listed in the “post village” of Arkwright, as a “farmer” living on concession 10, lot 10, with 100 acres. This identifies the location of John's land.[6]

This directory also offered information about the village in which John Myles and his family lived. Arkwright Village is in the center of the township, “a fine agricultural country, most of which is cleared and under cultivation.”[7] Information about the town is as follows:[8]

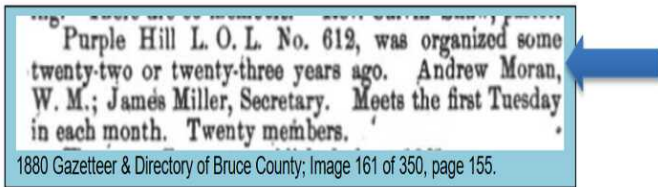


Above: John Miles is listed in the 1880 Gazetteer & Directory of Bruce County.



Above: A summary of the town of Arkwright found in the 1880 Gazetteer & Directory of Bruce County, Ontario, Canada.

Another interesting finding is seen below.



Above: John's brother, Andrew, was an officer in the Purple Hill L.O.L. as found in the 1880 Gazetteer & Directory of Bruce County, Ontario, Canada.

Andrew Moran, who was John Myles' brother-in-law, appears to be an officer in the Purple Hill Chapter of the L.O.L. fraternal organization. The names of the 20 members are not listed in the city directory, but most likely, John, and possibly his wife, Anna Morran, were aware of the activities taking place in the organization.



Above: Legend to the Fraternal Order abbreviations.

The Purple Hill L.O.L., or Loyal Orange Lodge (aka The Orange Order or Orange Men), was organized in the Bruce County area in about 1856 or 1857. The "Order" was the chief social institution in Upper Canada, organizing many community and benevolent

activities, including helping Protestant immigrants to settle. It also was a political and religious fraternal society that came to Canada with Irish and British immigrants. It was a politically significant organization and attracted non-Irish members to its lodges as well. [9] [NOTE: A search for more information on the L.O.L. fraternal organization in western Ontario resulted in several websites cited as sources on Wikipedia that showed error messages when clicked, and other sites required username and password. More research is needed on this topic.]

The McCann Family Bible lists John Myles' daughter, Cathrine, marrying John McCann in Invermay, Bruce County, Ontario, Canada on 12 March 1885. [10] It is unknown how they met.

Right: Location of John's land "on the ground" in 2023 [Courtesy of FamilyTreeKnots website online database].



Cathrine Myles and John McCann, along with Cathrine's parents and other family members moved to Bottineau Township, Bottineau County, North Dakota, USA in 1888.

How to locate the land that John Miles (Myles) held in Bruce County, Ontario

In searching for the location of the land held by John Miles in Bruce County, Ontario, Canada, several maps that showed the actual location of the property were viewed. Detailed instructions on how to find Ontario lots/concessions was provided by the *FamilyTreeKnots* website on 2 August 2021 which proved very useful.

John's land was listed as Lot 10, Concession 10 in Arran Township, Bruce County. The information was entered into the Ontario Topographic maps website

(<https://www.ontario.ca/page/topographic-maps>)[11] and an orange balloon appeared on the area that contained John's land. Right-clicking on the bottom of the orange shape gave me the latitude and longitude of the property.

Latitude: 44.476° N	Longitude: 81.254° W
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The picture above (page 42) shows the location of John's 100 acres in Concession 10, Lot 10 of Arran Township, Bruce County, Ontario, Canada, today, courtesy of Maps Bruce County, Interactive Map Section, <https://www.brucecounty.on.ca/maps>.

North Dakota Land Opens Up

A great settlement "boom" took place in the northern Dakota Territory of the United States between 1879 and 1886. During those years; over 100,000 people entered the territory. Our McCann, Miles/Myles, and Morran ancestors became part of the new farming communities developing in the Dakota Territory in 1888. They also were part of the group celebrating the 39th state as North Dakota was admitted to the United States on 02 November 1889. At the same time, South Dakota became the 40th state to join the Union. There most likely was much celebrating in the area.[12]

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- [14] Find A Grave, ([15] : accessed 11 August 2023, memorial page, Anna Morran Myles (1840-1905), maintained by Herb Schwede, citing Mountain View Cemetery, Souris, Bottineau, North Dakota. Gravestone photographs by Herb Swede.
- [15] Find A Grave, ([15] : accessed 11 August 2023), memorial page 23493398, John Myles (1827-1912), photograph, Mountain View Cemetery, Souris, Bottineau, North Dakota.

So far, research into the records of the Bureau of Land Management General Land Office site has not yielded a land purchase document for John Myles in North Dakota, though his son John Myles Jr., purchased land in 1902. In 1888, the family may have lived on farmland owned by someone else, or in town, as John and Anna may not have wanted to start a new farm at the ages of 62 and 48, respectively. They may have lived on the same land as their daughter, Cathrine and her husband John McCann, as this John purchased land there in 1886.

The 1900 United States Federal Census lists John and Anna residing in the Peabody School Township in Bottineau, North Dakota with their three youngest children; Robert J., Emma, and Thomas H. Myles. The column that lists the number of years married shows 40, and the number of children born to Anna as 15, and the number of living children as 12.[13]

Anna died on 08 January 1905 at the age of 64.[14] John Myles died on 28 August 1912, at the age of 85. [15] Both are buried in Mountain View Cemetery in Souris, Bottineau, North Dakota.

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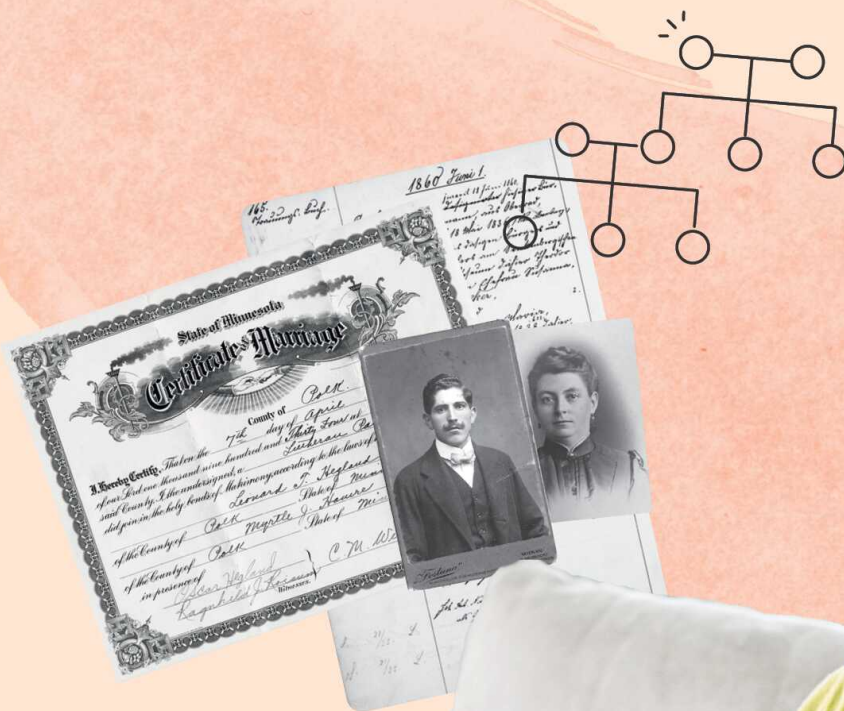



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